

THE  
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REVIEW

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ONE

ENGLAND

MAY 1960

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### THE COVER

The picture on the Cover is that of the interior of the Hall of Ambassadors in the Alcazar (Ar. *al-Qasr*—Palace) at Seville, Spain.

The oldest part of the Alcazar of Seville was built by a Toledan architect for the Muwahhid Governor in the early part of the 13th century C.E. It was restored in the Muslim style by Mudejar workmen for King Peter the Cruel in 1353 C.E. The Alcazar of Seville is the most renowned Alcazar (Palace) the Moors built in Spain and is the only one surviving.

The picture gives an idea of the profuse and graceful decorations of the superb remains of the Alcazar.

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# The Islamic Review

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48th YEAR OF PUBLICATION

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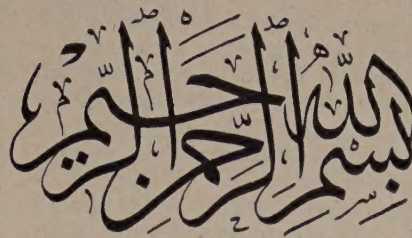
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نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

"Muhammad is . . . the Messenger of God and the Last of the Prophets . . ." —THE HOLY QUR'AN 33 : 40  
"There will be no Prophet after me" —THE PROPHET MUHAMMAD

VOL. XLVIII No. 4 - 5

MAY 1960

Zu 'l-Qa'dah, 1379 A.H.

# THE LIGHT OF HEAVEN

When the Great Patriarch Abraham and his son Ishmael were rebuilding the Sacred House of Ka'ba, he prayed to the Most High God, saying, "Our Lord! make us both submissive to Thee . . . and raise from our offspring a nation bowing to Thy Will."<sup>1</sup> Abraham, with the help of his prophetic eye, had also foreseen that a time would come when corruption and contamination would prevail among his children to a dreadful degree, and Mecca would become the city of 360 idols, and Jerusalem the city of indecency and abomination. So he further implored the Most High God "to raise amongst them an Apostle of their own who shall recite to them Thy communications and teach them the Book and Wisdom and purify them".<sup>2</sup> The Patriarch's prayer was answered. A great nation sprang up from the seed of Ishmael, the present-day Arab nation, and the Great Prophet Muhammad (peace and Blessings of God be upon him!) was raised amongst them as an apostle of their own. The Prophet had himself said: "I am the answer of my father Abraham's prayer."<sup>3</sup>

Before the Prophet's advent the whole human race had been seized with dreadful death, mental, moral and spiritual, and darkness prevailed everywhere. "Corruption had appeared in the land and the sea on account of what the hands of men have wrought," says the Qur'an.<sup>4</sup> Hinduism, Buddhism, Judaism, Christianity, all the religions of the world had ceased to exercise healthy and wholesome influence on the lives of their followers. But the worst of it was that vice itself had come to be looked upon as a virtue, and sins of the most vicious and vile type were committed to earn merit in the eyes of the Lord. History, therefore, has given it the name of the Dark Age. Arabia, of all the world, was the darkest spot in that darkest age. Drink, debauchery and gambling; murder, infanticide and robbery, were the pride and plume of the Arabs. "There were no moral, religious or social restrictions, no limits to marriage, no restraints on divorce." Sons treated the widows of their fathers as their wives. In a word, no evil nor any wicked-

ness can be imagined which was not practised in Arabia in those days. And if this world ever needed a prophet, it was most surely at this time.

It was under such chaotic conditions that the Prophet of Islam made his appearance on the stage of the world. Prophets, the Qur'an tells us, had been raised from time to time in every nation and in every country, prior to the Prophet's advent, for the guidance of the human race. But their message was restricted to their own respective people. The main object of the ministry of Moses was the liberation of the Children of Israel from the Egyptian bondage, which he did accomplish; and the mission of Jesus was likewise limited to the Lost Sheep of the House of Israel, who, of course, did "hear his voice" in far-off Eastern land, after he had escaped from death on the Cross. But the Prophet of Arabia brought a grand universal message, the great and glorious Gospel for the upliftment of the entire human race. He reclaimed not only the lost people of the Patriarch's vision but gave a universal guidance, a Perfect Law, for the evolution of human consciousness. He proclaimed: "Ye nations of the world! I am the Apostle of God to you all." Muhammad is the World-Prophet, and his message is of quite a different type from that of the national prophets who went before him. He speaks of man as a class, and tells of the highest aim that man can get to and reach, and teaches the ways and means by which this sublime object of human life can be acquired and achieved.

Muhammad is by far a practical prophet, an excellent exemplar. He is not content with mere sermons or impracticable theories of morality. But whatever he taught to the people, he acted upon it himself, and there is not a single injunction in the Qur'an which the Prophet did not himself put into his own practice. Words, until they are translated into action, cannot carry the conviction that the speaker thereof himself possesses the moral virtues preached by him. And for this purpose he must have proper occasions and



opportunities to give his teaching a practical shape. Muhammad, in this respect, stands unique in the history of the world. From an orphan to a king, he passed through all the stages and shades of human life. A king, a statesman, a warrior, a general, a lawgiver, a judge, a conqueror, a persecuted fugitive, a tradesman, a friend, a son, a father, a husband, a neighbour, a man in adversity and in prosperity — all these different states of human life have been so excellently illustrated in his life that Muhammad is the One Universal Model for the entire human race. Muhammad is the Prophet in human colours, and therefore a fit pattern for human beings to follow. Like a man he faces the problems of life, and solves them with means within the human reach. All distinction and undue reverence for him he has discouraged vehemently, saying: "I am only a man like unto you."<sup>5</sup> He worked willingly with the Companions in their manual labour. When the first mosque was being built in Medina after the Flight, the Prophet worked as a labourer, and carried bricks. "Our lives be sacrificed for you!" said the Companions with love and affection, "why do you take the trouble of working? What are we for?"<sup>6</sup> But they could not dissuade him from his work. In the battle of Ahzáb, trenches were being dug, the Prophet of God worked like an ordinary labourer, and a layer of dust

could be seen on his body and forehead. Once the Prophet with his Companions was on a journey. When the time for cooking came, the work was divided, and the Prophet took upon himself the task of gathering firewood. The Companions said to him respectfully, "O Prophet of God, we would do this work as well." But the Prophet said in reply: "That is quite true, but I do not like to place myself above you. God does not love one who places himself above his companions." Exaggeration and undue veneration of holy men is one of the chief causes of polytheism. The Prophet took all care to safeguard against it in his own case. He admonished his Companions, saying, "Do not utter exaggerated words of praise for me, as the Christians do in honour of Ibn Maryam (i.e., son of Mary). I am nothing more than a servant of God and His apostle."<sup>7</sup>

Such is Muhammad, the apostle of God, the Heavenly Light that alone can, in this stormy sea of darkness and disbelief, guide as to the haven of safety and peace if the world rally round him.

1. The Qur'án, 2:128-9.
2. *Ibid.*
3. *Al-Bukhári.*

4. The Qur'án 31:41.
5. *Ibid.*, 18:110.
6. *Al-Bukhári.*
7. *Ibid.*

## THE DIVINE DIVAN

76

Praise to the One Supreme!

Who has set our lives in a world beautiful beyond dream.

Praise to the One Supreme!

Dost thou not see the blossoming that bursteth in beauty  
abounding

From bush and from tree and from field and from meadow?  
And all the surrounding

Hillsides and valleys are smiling and laughing and singing  
with beauty resounding:

"Praise to the One Supreme! Yea! Praise to the One  
Supreme!"

So, when thou seest all Nature adoring her Maker,

The clouds and the sky and the sun and the moon and the  
dawn, the day-breaker,

Shining in beauty of rapturous song and the ocean wind, the  
wave-shaker,

All cry aloud with their voices a-gleam:

"Praise to the One Supreme!"

So, in thy heart should it be,

Summer or winter, whilst thou hast breath,

Living, or when thy body to death

Sinketh and setteth thee free:

"Praise to the One Supreme! Praise to the One Supreme!"

WILLIAM BASHYR PICKARD.



# REASON AND MUHAMMAD'S MESSAGE

By Abdul Taib Bin Mahmud

Islam trusts in the intellectual ability of its scholars to seek truth, and it has no fear that any scientific discovery would run counter to its truth. On the contrary, Islam exhorts its followers to travel widely in the exploration of the secrets of the world. In fact, Islam goes one step further by expressly provoking its followers to think out the secrets of the universe and see whether they accord with the beliefs they have.

## **In Judaism and Christianity reason and faith were kept apart**

In pre-Islamic days philosophy and religion did not meet at all, far less mix well. Nor could philosophy be given an important place in religion without fear on the part of the religionists that it would lead to a departure from the truth of the revelations which they inherited from their line of prophets.

Philosophy had to grow up in the cradle of Greek civilization; while the revealed religion of the One God was confined in its progress to the small space of the Promised Land. At the later stage of Greek philosophical development, such great thinkers as Socrates, Plato and Aristotle attained a glimpse of the monotheistic truth of God through their zeal, intellectual honesty and strict discipline of the mind.

Meanwhile, the Jews were amassing a wealth of divine revelations from God through their prophets. And as they were spared the difficulty of striving for truth by means of their own intellectual faculties, they developed a less inquisitive and less critical approach to the problems of life and the world. Their sole dependence on God for the knowledge of the higher truth contributed to their "intellectual limitation". "Unlike the Greek, the Hebrew did not think things out. He never attained to the plane of intellectual development at which reason claims a voice in the determination of religious and ethical beliefs."<sup>1</sup>

Later on, when the permeation of Hellenism into Judaism gave birth to Western Christianity, still no rational element was allowed to become part of the new system. The Pope discouraged the use of free reasoning for fear of heresy and schism. Interdiction and excommunication were often used as weapons against those who refused to submit blindly to the Pope's religious rulings. The pursuit of scientific learning was looked upon with suspicion or even rewarded with death.

## **In Islam even on religious matters appeal was made to reason**

But when the Prophet Muhammad came with his message from the same One God, the use of reason was from the very beginning encouraged. In my view it is the combination of this rationalistic element and the divinely revealed teachings that brought about the last evolution of Semitic religion to a higher stage called Islam.

The tenor of the teachings of the Qur'an never fails to be in consonance with the dictates of reason. In fact, in several places in the Qur'an the appeal to reason is expressly made:

"Do you not understand?"; "Do you not reflect?"; "Have you no sense?"; "There are signs in this for people who reflect"; "... that you may ponder".

In giving prohibitions in cases of doubtful issue the Qur'an gives reasons why they are forbidden:

"They ask about intoxicants and games of chance. Say: in both of them is a great sin and (some) advantage for men,

and their sin is greater than their advantage. And they ask thee as to what they should spend. Say: what you can spare. Thus does God make clear to you the messages that you may ponder."<sup>2</sup>

This rational style of the Qur'an is born testimony to by Dr. Steingass and Dr. Hartwig Herschfield. The former says:

"It (the Qur'an) spoke so powerfully and convincingly to the hearts of its hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organized body."<sup>3</sup>

The latter is nearer the truth when he says:

"The Qur'an is unapproachable as regards its convincing power."<sup>4</sup>

So as not to confine the thought of the Muslims within the narrow walls of pure and blind faith, the Qur'an even gives scientific facts in the language of its time — facts which give clue to further discovery.<sup>5</sup>

The fundamental articles of faith in Islam are not dogmatic. If one were to examine those five articles in the light of reason one would surely find them reasonable. Let me quote the words of an early English scholar, Dr. Henry Stubbe of Oxford, to show what a Christian thought of the articles:

"Their religious duties are plainly laid down, which is the cause that they are duly observed; and are in themselves very rational."<sup>6</sup>

In the relationships of a Muslim to his Lord, there is a reflection of reasonableness.<sup>7</sup> There is no doctrine of original sin nor that of vicarious responsibility. The Qur'an says:

"God imposes not on any soul a duty beyond its scope. For it is that which it earns (of good) and against it that which it works (of evil). Our Lord, punish us not if we forget or make a mistake."<sup>8</sup>

The external appearance of an action is not the only test of goodness and badness. Due regard is paid to its motives. The Prophet Muhammad often declares:

"Acts will be judged only according to motives."<sup>9</sup>

In the relationship between man and his fellow men reason becomes a predominant guide.

"And thy Lord has decreed that you serve none but Him, and do good to parents. If either or both of them reach old age ... speak to them a generous word. And lower to them the wing of humility out of mercy, and say: My Lord, have mercy on them, as they brought me up (when I was) little ... and give to the near of kin his due and (to) the needy and the wayfarer."<sup>10</sup>

"And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with God."<sup>11</sup>

Muhammad's role in the development of Islam is not merely to remind people by threats of punishments or



promises of rewards in the life to come. His mission was described in the Qur'án as one who is to reason out with men and remind them of previous scriptures :

"... and we have revealed to thee (Muhammad) the reminder that thou mayest make clear to men that which has been revealed to them and that haply they may reflect."<sup>12</sup>

### The Prophet Muhammad on seeking of knowledge

Muhammad's early life was devoted to the search for Truth<sup>13</sup> and perfection; his later life is modelled to exemplify the practice of truth and the ways to perfection.<sup>14</sup> He denied the divinity of his person,<sup>15</sup> and disapproved any superstitious practices: when the people said that the eclipsed sun mourned for the death of his son, Ibrahim, Muhammad rebuked them and said :

"The sun and the moon are two of the signs of God. They are not eclipsed on account of the life or death of any one."<sup>16</sup>

In the face of great dangers the Prophet Muhammad acted with the prudence of the ordinary man, instead of acting like a fatalist and waiting passively for the help of God. He assumed the role of a strategic general when attacked at Badr, 'Uhud and Medina by an overwhelming number of Meccans. In his everyday life, he was neither ascetic nor given to excess of pleasure. He advised his followers :

"Keep fast and break it and stand up in devotion in the night and have sleep, for thy body has a right over thee, and thine eye has a right over thee, and thy wife has a right over thee, and the person who pays thee a visit has a right over thee."<sup>17</sup>

When asked by 'Ali what was his concept of life, the Prophet replied :

"Knowledge is my capital, reason is the basis of my religion... remembrance of God is my company, confidence is my treasure, anxiety is my companion, science is my arm, patience is my robe, contentment is my booty, modesty is my pride, renunciation of pleasure is my profession, certitude is my food, truth is my intercessor, obedience is my grandeur, struggle is my habitude, and the delight of my heart is in prayer."<sup>18</sup>

Recognizing the elevating power of knowledge on the human mind, and consequently on his morality, Islam, unlike any teaching before it, enjoins its followers to go in pursuit of knowledge. Every Muslim is encouraged to say in his prayer :

"My Lord, increase me in knowledge."<sup>19</sup>

The Prophet himself said in support of this injunction :

"Seeking knowledge is obligatory upon every Muslim."<sup>20</sup>

"He who goes forth in search of knowledge is in the way of God till he returns."<sup>21</sup>

"Seek learning, even though it is as far as China."<sup>22</sup>

This injunction to seek learning is a distinguishing greatness of Islam as a religion, believable and livable. Other religions before it have discouraged their followers from departing, even in the minutest details, from the letter of the law, for fear that the religion might collapse once people came to learn the secret of nature. But Islam, confident of its truth, is not afraid of the independent attitude of mind of its followers. The Prophet once said :

"My people shall never be unanimous in an error."<sup>23</sup>

Islam trusts in the intellectual ability of its scholars to seek truth, and it has no fear that any scientific discovery would

run counter to its truth. On the contrary, Islam exhorts its followers to travel widely in the exploration of the secrets of the world.<sup>24</sup> In fact, Islam goes one step further by expressly provoking its follower to think out the secrets of the universe and see whether they accord with the belief he has.<sup>25</sup>

The other prophets before Muhammad resorted to miracles in order to prove their divine mission. But Muhammad appealed to the human intellect when he set out to prove the divine nature of his mission. He challenged people of his time who questioned his messengership to produce a verse similar to any one which he claimed to have had revealed to him by God.<sup>26</sup> None so far have succeeded after accepting this challenge. The most eminent scholar in Mecca was converted to Islam when he failed in his attempt to produce a work emulating the superiority of the revelation of the Qur'án.<sup>27</sup> Another literary giant despaired after attempting to produce a work which might equal the merit of even one verse from the Qur'án.<sup>28</sup>

### The importance of *ijtihád* in Islam

Reason leaves its permanent mark in Islam on the doctrine of *Ijtihád* (decision by reason). When Mu'adh Ibn Jabal came to visit the Prophet Muhammad, the Prophet asked him :

"On what basis shalt thou decide litigations?"

To this the judge designate of Yemen replied :

"According to the provision of the Holy Qur'án."

"And if thou dost not find provision therein?"

"According to the conduct of the Messenger of God."

"And if thou still dost not find provision therein?"

"Then I shall make an effort with my own opinion."

The Prophet was well pleased with the answer Ibn Jabal gave him, and blessed him for his wisdom.<sup>29</sup>

This incident shows very clearly that Islam places great value upon human reason. As long as man thinks, the world will be saved from the destruction of immorality, and God's monotheistic truth will not vanish from the face of the earth. Islam realizes that only ignorance and superstitions can keep a human being degraded in the worship of idols, since the very nature of idolatry is repugnant to human reason. The harm of intellectual slavery is far greater than that arising from the error of an honest reasoning. That is why the Prophet said that

"The difference (of opinion) of my people is a mercy."<sup>30</sup>

Freedom of opinion and independence of judgment are therefore encouraged in Islam. The emphasis in Islam is always on honesty and truthfulness, and this emphasis is not only of moral value, since a love for truth guarantees a safeguard against the abuse of reason in the religious system of Islam. Provided the individual thinker is honest in his exercise of his intellectual freedom, no great harm need be feared. No honest mind can be so far misled as to think a clearly wrong issue as right. Even extreme subjectivism cannot blur the distinction between the clearly right and the clearly wrong issue.

Such is the trust reposted by Islam on the human faculty of reason that it promises a reward even for efforts which unmeaningly lead to error. Thus the Prophet said :

"When a judge gives a judgment and he exercises his reasoning faculty and is right, he has a double reward; and when he gives judgment and exercises his reasoning faculty and makes a mistake, there is a reward for him."<sup>31</sup>



**In Islam faith is reinforced by rationalism**

Reasonableness is the dominant note in the doctrine of Islam. It is this note that claims for it the name of the most up-to-date religion in the world. It is also this reasonable characteristic that justifies its Prophet's claim to be the "last" and Muhammad its prophet to be the "seal of the prophets" of God. Muhammad has left behind him a system of religion which is founded not merely on dogmatic belief, but rather on the Divine revelations of God reinforced by reason. The Divine revelation which survives, without even the most minor alterations, in the form of the Qur'an, supplies all the essentials upon which reason builds a system.

No religion on earth has so far succeeded in preserving the continuity of its system, without the guidance of a continuous stream of Divine revelations. Islam does not pretend to do this. However, it is not an exaggeration to say that Islam has so far been successful in keeping the confidence of its followers to remain within the precinct of its basic teachings, in spite of the diverse circumstances to which the teachings of the religion has had to be applied. Without even attempting to cover all the different aspects of life with as detailed rules as there are in the Jewish Talmud, Islam has managed to guide its followers with the essentials contained in the 114 chapters of the Qur'an. The conduct of the Prophet became the practical manifestation of the application of the principles laid down in the Qur'an. But reason applies the basic principles in the Qur'an and in the Hadith to the ever-changing circumstances in life.

Instead of the growth of a very complicated and bulky body of codified rules, a pure science of law is born in the

Islamic system. Reason, not external rites, guides the life in Islam. Deeds should be invested with conviction, not left to comply with the mere external performance of rules, or rather the letter of the law.

Islam believes that the development of men is through their intellectual advancement. The first revelation of the Qur'an began with the command "to read".<sup>32</sup> Then the Qur'an blessed those who are in possession of knowledge as recipients of "abundant wealth".<sup>33</sup> The God of Islam "will exalt those of you who believe and those who are given knowledge to high degrees".<sup>34</sup> And the Prophet expressly warned people not to shun the pursuit of knowledge, if they were to avoid their own doom.

"Of the signs of the hour (of doom) is that knowledge shall be taken away and ignorance shall reign supreme."<sup>35</sup>

The tradition which reported the Prophet as saying that an hour's serious and deep meditation is equivalent to seventy years of prayer seems to be in line with this recognition by Islam of the great role of the human intellect in uplifting men's morality. And if this tradition is taken as the motto of our Muslim brothers and sisters, the glory of Islam will come back to its original splendour. Morality according to Islam is not merely blind observance of the letter of the Qur'anic social precepts. It consists in the proper reflection of life, as by a reasonable human being, the proper understanding of its requirements, and the reasonable approach to those requirements based on our conception of our relationship with God and our fellow-men.

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27 Labid Ibn Rabi'ah accepted the challenge and had his poem fixed at the gate of the temple of Mecca.

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There is no god but God, my Lord and the Lord of the worlds;  
Muhammad (may God bless him and keep him safe) is my Prophet.

## THE PARACLETE, THE SPIRIT OF TRUTH

By THE MAULANA 'ABDUL HAQ VIDYARTHI

The word *Paraclete* is translated *Comforter* in the Gospel. It is natural to understand that *Paraclete* was promised to the disciples to console them for the loss of their Lord. And when that meaning was found in the context, it was easy to give it to the word. But the disciples did not need consolation. Before the *Paraclete* came they returned to Jerusalem with great joy (Luke 24:52). Even the women departed from the tomb with fear and great joy (28:8). The descending of the Holy Ghost on the disciples on the day of Pentecost cannot be considered to have fulfilled the prophecy about the coming of *Paraclete*. The early Christians did not believe in such a theory. They expected the coming of *Paraclete* (*Ahmad*) with great ardour and zeal and understood *Paraclete* to mean a definite personality. The following article is a part of the *Maulana 'Abdul Haq Vidyarthi's* renowned book "*Muhammad in World Scriptures*", a revised and comprehensive edition of which is under print in the United States of America. The said *Maulana* has devoted the greater part of his life to the study of this subject. When published this book will be unique of its kind in the religious literature of the world.

### Jesus Christ prophesies about the coming of the Comforter

Breaking the sad news of his separation to his deeply rejected and disconsolate disciples, Jesus said :

"If ye love me, keep my commandments.

"And I will pray the Father, and He shall give you another *Paraclete* that He may abide with you for ever.

"Even the Spirit of the Truth ; whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him ; for he dwelleth with you, and shall be in you.

"I will come to you."

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.<sup>2</sup> Nevertheless, I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the *Paraclete* will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of

judgment. Of sin, because they believe on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will show you things to come."<sup>3</sup>

It is this prophecy which has been a matter of great controversy among Christians and Muslims. The Muslims assert that it is a clear prophecy about the advent of the Prophet, but the Christians refuse to accept this interpretation, and try to fix it on the descent of the Holy Ghost on the disciples on Pentecost day.<sup>4</sup> Pentecost is a Jewish festival, celebrated in the Spring season. They say that ten days after the ascension of Jesus, on the day of this festival, the disciples were suddenly filled with the Holy Ghost, and began to speak different tongues.



### **This prophecy was not fulfilled on the day of Pentecost**

Let us consider the prophecy uttered by Jesus. Although the actual words spoken by him have not been preserved, the signs foretold by him were not fulfilled on the day of Pentecost. For the recognition of the *Paraclete*, Jesus stated the following signs :

- (a) Love of me will be of no use, unless you keep my commandments which I give unto you now ;
- (b) I will pray the Father, and he will give you another guide ;
- (c) The period of his prophethood shall never come to an end. He shall abide with you for ever, i.e., no prophet shall come after him ;
- (d) The Spirit of Truth will come, whom the world knows not up to now, nor recognizes ; i.e., it is not that Holy Ghost which has been descending on every prophet, but you are his verifier and proclaimer, and his signs have been told unto you in detail, with the help of which you will be able to recognize him ;
- (e) You will undoubtedly become comfortless and forlorn when I go away ; but friendlessness will be removed by his coming, as if I have myself returned again to you ;
- (f) The Father has not sent him yet. He will send him after I go away. The Spirit of Truth, which will proceed from the Father, shall testify of my truthfulness ;
- (g) My going away will be better than my staying among you ; for, if I go not away, the *Paraclete* will not come unto you. He is better than I am ; so my going away and his coming will be much more beneficial to you ;
- (h) I reprove the world only of sin and righteousness, but he will reprove it of judgment also (i.e., he will be a king and ruler). He will reprove them also who believe on me ; for I shall not come back personally a second time, for his prophethood will continue for all time to come. He will judge all the unbelievers with justice and equity. The prince of the world, i.e., Satan, will meet with discomfiture and disgrace in his dark designs, and truth will prevail and triumph ;
- (i) The things which Jesus could not teach in view of the prevailing conditions will be taught and imparted by the Spirit of Truth to the point of perfection ;
- (j) He will guide the world into all truth ;
- (k) He will not speak of himself, but, whatever he shall hear through Divine revelation, that will he speak ;
- (l) He will tell you news of the unborn future.

Now it is a matter of fact that :

- (1) On the day of Pentecost no such thing descended from above, which should abide for ever with the Christians ;
- (2) The Holy Ghost had been descending on the prophets previously — as well as on those who had been baptized by John the Baptist and on the disciples — before the day of Pentecost (John I, 32 : 33 ; 20 : 22) ;
- (3) The Holy Ghost was not a new and unknown thing, which could come only after the departure of Jesus ;
- (4) If it were supposed, for the sake of argument, that the Holy Ghost did descend upon the disciples on

- the day of Pentecost, even then they remained at daggers drawn with each other on the matter of their beliefs and doctrines, and neither their friendlessness nor malice was removed. There were great differences between Peter, Paul and the other disciples. Only thirty-five years after this day of Pentecost, they rejected their revealed name Nazarene and accepted the name Christian, given them by the heathens. They wrote hundreds of spurious gospels in the time of Constantine, when, to say nothing of the Christian masses, even the padres and priests broke each other's heads ;
- (5) How did the Holy Ghost reprove the world of sin, righteousness and judgment, when the disciples themselves had been in great straits in Rome ? ;
  - (6) How could the disciples become strong enough, only ten days after the death of Jesus, to hear those things which they had not the power to listen to and bear during his lifetime? Where did this power come from, and what is the historical proof thereof ? ;
  - (7) What was the new knowledge and news, which the Holy Ghost conferred upon them, and where has it been recorded ? ;
  - (8) How did the Holy Ghost bring to perfection the incomplete path of truth and righteousness, whereon Jesus had left his disciples ; and what perfection was wrought ? ;
  - (9) If the Holy Ghost be one of the three persons of the Trinity, and as much perfect and complete in power and knowledge as the other two, i.e., the Father and the Son, why did he then stand in need of the one True God's revelation ? ;
  - (10) In view of the definition of the Trinity, which states that the Father, Son and Holy Spirit are all equal in power, substance and eternity, how is it that even in the heavens the son is subject to pray to the Father that he may send the Holy Ghost, not to send himself to fill the bill ? ;
  - (11) The particular name of the Holy Ghost is *Logos* ; but it is not the subject of prophecy. It has the term *Paraclete* and *Pneuma*, which do not mean the Holy Ghost. We shall discuss both these terms at length in the pages that follow.

### **The term Paraclete**

Greek, in which the Gospels are found today, was not the language of Jesus. He spoke in Aramaic. The term *Paraclete* is a word of the Greek tongue, and was, therefore, never spoken by Jesus. The Hebrew version of the Greek Gospel of John has this term *Fárlit*, but this is not an original Gospel. It is translated from the Greek. However, this term in the Greek version is *Paraclete*, of which learned scholars have given many different meanings. Before we launch upon this discussion, it should be remembered that in the Bible have been found very many terms, the correct pronunciation and significance of which have been lost. For example, the correct spelling of *Jehovah* is not known to anyone. There is a discrepancy in the pronunciation of the Lord's sacred city *Jerusalem* ; the chosen servant of God, David, has been written in most manuscripts with different letters and vowel-points ; and Moses has several different readings of his name.<sup>5</sup>

It is, therefore, difficult to regard any record of the Bible or the New Testament as definite and decisive. Christian scholars give us two Greek readings, *Paraclete* and *Periclytos*. Clair Tisdal, who was a missionary in Persia,



has rendered the Gospel according to John in the Persian language. He has written a marginal note on these verses, that it is wrong to render *Paraclete* as *Ahmad*; for no Greek lexicon has this translation of the term *Paraclete*, and that there is another term in Greek, *Periclytos*, which means *Ahmad*. But what is the proof of the alleged claim that, in the original Greek version, it was not *Periclytos*? This term in reality was *Periclytos*; and our argument in support of this claim is that Tisdal has written another book against Islam, which has been rendered into English by Sir William Muir, under the name of *Sources of Islam*. It is written in this book that the Muslims have been misled by the translation of a Catholic priest who has rendered it as *Ahmad*. But the question naturally arises, why did the Catholic priest translate it as such? The reason thereof is so simple to understand, viz., that the MS. of John, which was in the hands of the Catholic priest, had *Periclytos* (*Ahmad*) instead of *Paraclete*. In the Greek MS. of the Gospel of Barnabas this term was *Pariclytos*, and the same term was in St. Jerome's Latin MS.

Mr. L. Bevan Jones writes: "A certain monk came across a copy of this (Barnabas) Gospel in the library of Pope the Fifth, and, finding a clear prediction therein as to the advent of Muhammad, embraced the religion of Islam."<sup>7</sup> But he adds further on that this must be the outcome of tampering on the part of some Muslim. A comfortable idea no doubt, but not warranted by facts and figures. The volume occupies there a place of honour in the library of the Head of the Church, side by side with the four other Gospels. A spurious edition, such as the Gospel of Barnabas is alleged to be, must not find room in a sacred library. The sooner it becomes extinct the better. The Pope must be the first to stamp it out of existence to save many a soul from corruption. It is nevertheless preserved with all care, and monks on the look-out for it get access to it with great difficulty. He has reasons to regard it as a true word of the Lord Jesus and, finding *Periclyte* or "*Ahmad*" therein, he embraced Islam. This is not an argument to be lightly set aside.

Sale, the well-known translator of the Qur'ān, invented another "bunk", that this was a spurious Arabic version of the Gospel of Barnabas and a Spanish version of it and its translation into Italian. Further, he writes: "The Muhammedans have also a Gospel in Arabic attributed to St. Barnabas, wherein the history of Jesus Christ is related in a manner very different from what we find in the true Gospels and which corresponds to traditions which Muhammad had followed in his Koran."<sup>8</sup>

It is a pitiful disgrace for the Christian writers who blindly reproduce this baseless shame of Sale in their encyclopaedias and other publications. John M'clintock writes: "Barnabas, Gospel of. A spurious Gospel, attributed to Barnabas, exists in Arabic, and has been translated into Italian, Spanish and English. It was probably forged by some heretical Christian, and has since been interpolated by the Muhammedans, in order to support the pretensions of their prophet. It was condemned by Pope Gelasius First."<sup>9</sup>

When Sale was challenged to produce this Arabic Gospel he confessed: "I had not seen it." After reiterated exhortations it is now admitted: "And, though the Arabic scribbles on the margin of the MS. suggest that Arabic was the original language, the editors are probably right in rejecting this opinion and supposing Italian to be the original. It seems that a Spanish copy also existed at one time. . . . The work, immediately after its appearance in English, was translated into Arabic for use in anti-Christian

controversy; but no reference to its existence in Arabic before that date has been discovered in any Islamic writer."

### Barnabas and his Gospel

*St. Barnabas an inspired man*: Barnabas, the surname given by the apostles (Acts 4 : 38) to Joseph, a Levite, who, though not of the twelve, came to rank as an apostle (Acts 14 : 4-14 ; Cor. 9 : 6). The Greek rendering of this Semitic sobriquet means "son of consolation" or "son of exhortation". The latter is best suited to his prophetic (son of prophecy) or inspired manner of speaking (Acts 13 : 1). His power lay in a loving heart (a good man, Acts 11 : 24). Having land, he sold it, and brought the money and laid it at the apostles' feet. But he disagreed with Paul (Acts 4 : 36 ; 11 : 30 ; 12 : 25 ; 13 : 4 ; 15 : 1).

*Gospel of Barnabas*: "We read in antiquity (e.g., in *Secretum Gelosii*) of an apocryphal 'Gospel of Barnabas'. Traces of it may survive in a later book with this title, probably embodying material partly gnostic in character and origin (translated by L. Ragg, Oxford, 1907). It seems a forgery of the 15th century at earliest, written in Latin by a renegade from Christianity to Islam" (M. R. James, *The Apocrypha of the New Testament*, p. 28).

It is in the *Encyclopaedia of America*: There was also a Gospel of Barnabas, referred to by several ancient authors, especially in the decree of Gelasius (496 C.E.), but we have no means of knowing what its contents or character were. However, there is in existence a long Italian manuscript under this title, written from the Muhammedan standpoint and containing a strong element of gnosticism. It was edited in 1907 by Lausdale and Laura (M. Roberts) Ragg, who held it to be the work of an apostle from Christianity, some time between the 12th and 16th centuries . . . "It has a strongly ethical emphasis" (*Encyclopaedia of America*, Gospel of Barnabas). These words are worth noting. There was also a gospel of Barnabas referred to by several ancient authors, especially in the decree of Gelasius. The counsel of Gelasius occurred before the advent of the Prophet of Islam, so it would not be the work of a Muslim; but it is sure and definite that Christians exterminated that noble work of St. Barnabas.

The reason is not far to seek. It contained the clear prophecy of the advent of the *Periclyte* (*Ahmad*). The Italian version, although distorted, has this rendering: "Verily, I say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made; for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of forbearing and love, the spirit of prudence and temperance; he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God. O blessed time, when he shall come to the world! Believe me that I have seen him, and have done him reverence, even as every prophet hath seen and done; seeing that His spirit God hath given to the prophets. And when I saw him, my soul was filled with consolation, saying, *O Muhammad, God be with thee!* and may He make me worthy to untie thy shoe lachets, for, obtaining this, I shall be a great prophet and *Holy one of God*. And having said this, Jesus rendered thanks to God. Jesus went into the wilderness beyond Jordan with his disciples, and when the mid-day prayer was done, he sat near a palm-tree, and under the shadow of the palm-tree sat the disciples. . . . Then sayeth Jesus: So secret is predestination, brethren, that, verily, I say unto you to none save one shall it be clearly manifest, He it is whom the nations look for, to whom the secrets of God are so manifest that, when he cometh into the world, blessed shall they be that shall listen



to his words, because God shall overshadow them with his mercy, even as this palm-tree doth overshadow us. The disciples asked : O Master, who shall that man be of whom thou speakest, who shall come into the world? Jesus answered : He is Muhammad the Messenger of God."<sup>10</sup>

It is a mere assertion of Christian scholars that some Muslim wrote the Gospel of Barnabas in Italian script or marginal notes on it in Arabic or scribbled in Greek the life-long story of Jesus and interpolated in it the prophecy of the advent of Ahmad. It is a wonderful nightmare of Christian writers that "Some Muslim wrote the Gospel of Barnabas in original Greek in the days of Gelasius, two centuries before the appearance of Islam, and after a while put it secretly in the library of Pope the Fifth. And they saw its Arabic and Spanish versions in their own libraries."

This brings to mind an incident which occurred a score of years ago in the Dewan Hall of Arya Samaj at Delhi, India. In the presence of several pundits and a large audience I disclosed the prophecy of our Prophet from the Vedas, and the antipodal pundit said : "Someone had interpolated it in our Vedas." I proclaimed it as a greater miracle of Islam and a great feat on the part of Muslims that such a prophecy should have found a place in all the editions of the Vedas printed in Bombay, Lahore, Poona, and even as far as Berlin. It is a psychologist's verdict that when a man rejects the truth, he wanders blindly in his contumacy ; and, "These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided" (The Qur'an, 2 : 16).

#### Discrepancy in the significance of Paraclete

Just as in the different manuscripts of the Gospels, the Greek pronunciation of the term is different, in the same way there is discrepancy and confusion about its significance also.

Scholars shoot their conjectures into the air, but tell us nothing with definiteness. Sometimes it is rendered as advocate, sometimes intercessor, comforter, helper, teacher, master, sometimes the Holy Ghost, sometimes that prophet, the like of Moses. It is in *The Encyclopaedia of Religion and Ethics* : Whether the Paraclete or the spirit of truth is a person or not, is much debated. But the following signs and qualities are clear enough to prove him to be a particular personality :

- (1) Will teach all things ; will bring all things to remembrance ; will bear witness ; will be reasonable and fair ; will be a perfect guide ; will speak what he shall hear from God ; will glorify and praise (John 14 : 26 ; 15 : 26 ; 16 : 8-15).
- (2) In the above-mentioned verses of John, the term *Logos* (Holy Ghost) has not been used for him, but the term *Pneuma*, which means the *spirit of truth* ; and a mention of this has been made in the masculine gender, which proves that he will be a man.
- (3) In the Greek Gospel, 15 : 13-16, the personal pronoun *lekeinos* has been used for Paraclete, which shows that he is a particular personality.
- (4) All the duties and obligations assigned to him show that he is a particular man.
- (5) Jesus said : "If ye keep my commandments, the Father will give you another comforter" ; that is to say, the comforter will be another man. One is Jesus himself, and the other is like unto him, Paraclete. Just as Jesus is apostle of God, the Paraclete will also be an apostle of God. The Greek term *Allon* means another.<sup>11</sup>

#### No equivalent of Paraclete

It is stated in the *Hastings Dictionary of the Bible* : "Paraclete : This is the English form of the Greek *Paraklitos* in the authorized version. The word is translated 'comforter' in the Gospel and 'advocate' in the Epistle, without any marginal alternatives. The verb *paraklien* is frequently used in LXX. and in N.T. with the meaning to comfort or console, a meaning which is rare in classical Greek (Genesis 37 : 38). But the oldest meaning of *paraklien* is not to comfort but to send for, summon to one's aid. . . ."

The question, then, is whether *Paraklitos*, which is undoubtedly passive in form, signifies one called in (for aid in some way) or has assumed an active meaning (after *paraklien* to console), one who consoles or comforts. In the early Christian writers "We find the same passive sense, called to one's aid as advocate or intercessor" (667). The disciples' hearts were filled with sorrow. It is natural to understand that the *Paraclete* was promised to the disciples to console them for the loss of their Lord. And when that meaning was found in the context, it was easy to give it to the word. But the *Paraclete* was not sent to console the disciples. They did not need consolation. Before the *Paraclete* came they returned to Jerusalem with great joy (Luke 24 : 52). Even the women departed quickly from the tomb with fear and great joy (28 : 8).

- (1) *Comforter* is false to the etymology of the Greek word, and to its usage, and it misses the meaning.
- (2) *Advocate* : This word is approved by most modern commentators. It has also no little prescription in its favour.
- (3) *Intercessor* : Its fitness to express the *Paraclete* of John's Epistle is evident. But the word is somewhat restricted in meaning to cover all that is said of the Holy Spirit as *Paraclete*.
- (4) *Paraclete* : It is perhaps best to transcribe the word, as has been done in so many versions, including the very oldest. The objection to this is not that it empties the word of all meaning, for that is better than putting a wrong meaning into it, and it would gather its meaning for itself, but that it might come to be applied as almost a proper name to the Holy Spirit, who is after all only another *Paraclete* (John 14 : 16).

If this danger were avoided, it is the best word ; for there is no English word in existence that covers the original both in the Gospel and the Epistle and covers it exactly ; and *Paraclete*, says Westcott (*Lessons of Revised Version*, p. 94), is now almost naturalized among us.<sup>12</sup>

#### In which sense is the promised one, Paraclete ?

The Christians have not been able to decide for two thousand years in which sense is the promised one, *Paraclete*, so that it is written in this connection : The answer to this is not to be found without some difficulty, and it becomes more difficult from the fact that in the genuine Greek the verb *paraklien* has a variety of significances :

- (1) To call to a place ;
  - (2) To call to aid ;
  - (3) To admonish ;
  - (4) To persuade ;
  - (5) To incite ;
  - (6) To entreat ;
  - (7) To pray ;
- To these may be added the Hellinistic signification :



- (8) To console ;
- (9) To soothe ; and
- (10) To encourage.

Finally, the Rabbins also in their language use the word *Fārqit* for the angel of intercession (Job 33 : 23), a fact which must be taken into consideration.

In the Gospel according to John, the term *Paraclete* has been followed by *Pneuma* four times, which does not mean the Holy Ghost, but the Spirit of Truth. It is enough to contradict and gainsay the idea that the term *Pneuma* means the Holy Ghost, or that the prophecy of the *Paraclete* was fulfilled on the day of Pentecost by the descent of the Holy Ghost upon the disciples. St. Mark has admitted that *Paraclete* in reality is not a Greek term. It belongs to the Syriac, Hebrew or Chaldaic (Godfrey Higgins' Dictionary). The fact is that, besides the above-mentioned text of the Gospel and Epistle of John, this term has not been used anywhere in the Old or New Testaments.

#### Whether or not Paraclete is a person's name

Generally, the Christian preachers contend, in order to make this prophecy doubtful and vague, that *Paraclete* is not the name of a person who is to come, but it means the Holy Ghost, who will, descending upon the disciples, testify of Jesus. There has been, in this connection, a lot of discussion even among the Christian sects. But this discussion arose when people, on account of a long lapse of time, had been disappointed about the second coming of Jesus. The early Christians, however, understood *Paraclete* to mean a particular personality. It is written in the *Ecclesiastical History* (Part I) by Dr. Mosheim, and *Catholic Encyclopaedia*, under the term Maneshian, that Mani, who was a famous painter of Persia, claimed to be the *Paraclete* and published the Gospel under the title of *Adhrang Mani*. This man was a Persian by birth, but turned Christian in his younger days. The sect founded by him came to be known by the name of "Maneshianism", and spread rapidly in the East and the West. In the 10th century of the Christian era, his followers scattered in large numbers over China, Asia Minor, Egypt, Northern Africa, Spain, Gaul and Italy. The famous St. Augustine was also his follower at one time. But when the Christian kings rose against it, this sect received a severe setback.

#### Mani claimed to be the Paraclete

James Hastings writes : "The religion of Mani is one of those systems which are usually classed under the name of Gnosticism. This religion arose in Babylonia about the middle of the 3rd century A.D. Information respecting this religion is derived from four main groups :

- (1) Oriental Christian sources ;
- (2) Zoroastrian sources ;
- (3) Western sources ;
- (4) Muslim sources.

Of which, the Oriental Christian briefly alludes to this religion as a dangerous heresy. Zoroastrian evidence is scanty and hostile, to be regarded as the rival faith. Western sources are books written by Greek and Latin authors, but they are less trustworthy. They would probably have had difficulties in understanding Oriental literature. Muslim evidence from Muslim literature, on the whole, is the most instructive of all, much fuller than those by Oriental Christians and less misleading than those by Western writers.

All Muslim historians who write of pre-Islamic times take notice of religion, e.g., Ibn Wadih (Yaqubi), Muhammad Ibn Ishaq, al-Biruni, al-Shahrastani. Mani was born in Babylonia about 216 C.E. His father was originally a heathen, and frequented an idol temple. Mani was the disciple of Faradun (al-Biruni and Masudi). After a while he became convinced that he had received Divine revelation and he was chosen to preach a new faith. He began his propaganda on the day when Shapur, the son of Ardashir, was crowned king, i.e., 20th March 242 C.E. He succeeded in securing the patronage of the king's brother, Peroz, and, through him, obtained access to the king himself. After a while Mani was put to death by King Bahram, who reigned from 274-277 C.E. His corpse, stuffed with straw, was hung up, by order of the king, at the gate of the city. In the course of his journeys he is said to have visited Central Asia, India and China. Al-Biruni writes that Mani claimed to be the *Paraclete*, announced by Christ.

The term *Paraclete* was common among Aramaic-speaking Christians, from whom Mani doubtless borrowed it. The difficulty of ascertaining what was really Mani's doctrine about Jesus Christ is ambiguous. We learn from the passage of the Shahpurqan that Mani held that a series of Divine revelations had been promulgated in the world by Buddha, Zoroaster and, finally, Mani himself. The list of prophets given by al-Shahrastani (I : 192) is longer, viz., Adam, Seth, Noah, Abraham, Buddha, Zoroaster, Christ, Paul : "Then shall come the Seal (i.e., the Last) of the prophets to the land of the Arabs."

On this point, still further increased by the statement in the *Fihrist* (Muhammad Ibn Ishaq) that Mani pronounced Jesus to be a devil (*Shaitan*) (p. 335, line 8, see Flugel's Mani note 284 (fragments on the crucifixion), published by F. W. K. Fuller, M.18), that Mani also refused to recognize Moses as a prophet is abundantly proved (see for instance the beginning of the account of Maneshianism in *al-Shahrastani*, I, p. 188). The statement in the *Fihrist* (p. 335, line 5), that Mani rejected the prophets generally, is an exaggeration based mainly on his treatment of Moses.

#### Another claimant to be the Paraclete

Montanus alleged to be the *Paraclete*. Dr. Mosheim in his *Ecclesiastical History* makes mention of another claimant to the prophecy of the *Paraclete*. His name was Montanus, and he lived towards the end of the 2nd century C.E. Hundreds of thousands of Christians, including the well-known Christian historian Tertullian, became his followers.

It is mentioned in the *Encyclopaedia Britannica* : "Montanism, also known as the Cataphrygian heresy and the 'new prophecy', was a movement founded by the prophet Montanus, which arose in the church in Asia Minor in the 2nd century and rivalled Gnosticism as a source of conflict and disturbance . . . the fundamental and essential principle of Montanism was that the 'Paraclete', the Spirit of Truth whom Jesus had promised in the Gospel of John, was manifesting himself to the world through Montanus. . . . They believed the heavenly Jerusalem was shortly to descend on earth in a plain between two villages, Pepuza and Tymion in Phrygia."<sup>13</sup>

*Chambers' Encyclopaedia* states : "Montanus disagreed that the apostles have taught the Christian doctrine in its full and final form. He preferred to rely on continued revelation as supplementing scripture in accordance with John 16 : 12."

"Montanus proclaimed himself the *Paraclete*, or comforter promised by Jesus. He soon gathered around him a group of followers. His teachings spread after his death. . . .



His most notable disciple being Tertullian." *Encyclopaedia of America*, Vol. 19, p. 390.

"*Montanist sect* : Montanus was previously a priest of a Cybele, it is said by Jerome. . . . Montanus said : 'I am the Father, the world, and the *Paraclete*.' Montanus declared : The Lord hath sent me as the chooser, the revealer, the interpreter, of this labour, the promise, and this covenant, being forced willingly or unwillingly to learn the gnoses of God. . . . The Montanists appealed, Genesis 2 : 21. Psalms 115 : 2 : 'I said I am ecstasy.' The sect gained much popularity in Asia. It would seem that some churches were wholly Montanists. . . . They believed the Holy Ghost was in the Apostles, but the *Paraclete* was not, and that the *Paraclete* published, through Montanus, more than Christ revealed in the Gospel, and not only more, but also better and greater things. Thus the promise of the *Paraclete* (John 14 : 16) was not to the apostles but to the next age. Tertullian is the most famous of the Montanists. His excessive nature led him to adopt the Montanist teaching as soon as he knew it. His writings from this date onward grew more and more bitter against the Catholic Churches, from which he definitely broke away about 207 A.D. His first Montanist work was a defence of the new prophecy in six books." *Catholic Encyclopaedia* by Charles G. Herbermann, New York, "Montanus".

The people of the Nestorian sect, also, awaited the coming of the *Paraclete* with eagerness and impatience.

All this historical testimony constitutes a strong argument of the fact that the early Christians did not believe the descending of the Holy Ghost on the disciples on the day of Pentecost to be the coming of the *Paraclete* foretold in the prophecy ; otherwise, how could it be possible that a number of claimants should arise in the very house of Christianity, and thousands of Christians believed them to be the *Paraclete* ? It is an incontrovertible proof of the fact that the Christians awaited the advent of the *Paraclete* with great ardour and zeal, and whenever they saw even a small indication thereof in a man they bestowed their belief on him forthwith. And this sacred vestment is too loose to rest on the Holy Ghost.

#### **The Paraclete will guide you into all truth**

Jesus said : "When he, the spirit of truth, is come, he will guide you into all truth" (John 16 : 13). The Qur'an, making a reference to this prophecy, says : "And when Jesus, son of Mary, said : O children of Israel, surely I am the messenger of God to you, verifying that which is born before me of the Torah and giving the good news of a messenger who will come after me, his name being 'Ahmad', but when he came to them with clear arguments, they said : This is clear enchantment" (61 : 6).

In this verse the Qur'an has made the following proclamation through the mouth of Jesus :

- (1) Jesus, who is an apostle of God unto the children of Israel, is a verifier of the Torah ;
- (2) That Jesus gives the glad tidings of the coming of a great prophet is, in fact, the verification of the Torah ;
- (3) After the Prophecy of the Torah, recorded in Deut. 18 : 15-18, scores of prophets appeared among the Israelites, but the one foretold in this prophecy did not come up to the time of Ezra (Deut. 34 : 10).

This chapter 34 of Deuteronomy has been written, admittedly, by the prophet Ezra, for it contains a mention of the death of Moses and subsequent events, which

evidently cannot be the revelation of Moses. After Ezra the expectation of that prophet continued among the Jews (John 1 : 21), so that when the Baptist was questioned on this point he said in reply that he was neither the "Messiah" nor "that Prophet". But in this prophecy of the *Paraclete*, Jesus gave the happy news that he would come after him (Jesus), which is further corroborated by the Qur'an in the words "He will come after my departure".

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- 1 John 14 : 15-18.
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- 4 Acts 2 : 4.
- 5 See *Encyclopaedia Biblica* by Cheney under these names.
- 6 Persian translation of the Gospel of St. John by Claire Tisdal, vv. 14-16.
- 7 *Muslim World*, April 1920, an article by Mr. L. Bevan-Jones.
- 8 Sale's preliminary discourse to translation of the Qur'an, p. 58.
- 9 *Encyclopaedia of Biblical Literature*, Vol. I, p. 1055.
- 10 *The Gospel of St. Barnabas*, 163 : 180. Translation by Laura Ragg.
- 11 *Encyclopaedia of Religion and Ethics*, "Paraclete".
- 12 Hastings, *Dictionary of the Bible*, Vol. III, pp. 665-668.
- 13 *Encyclopaedia Britannica*, Vol. XV, p. 750.

#### CORRECTION

In the article "Barriers Between Muslims Must Go" in the March-April 1960 issue, the following correction should please be made :

On page 6, column 1, the last five lines of the article and the first line of column 2 should in fact find place at the beginning of column 1 of the same page.—Ed., I.R.

## THE LIGHT

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# TURKISH LITERATURE

## (III)

By Dr. OGHUZ TURKHAN

### The Nationalist School (1870 to present day)

Nationalism in Turkish letters has a long history; the 8th century stone inscriptions (*Orkhun*), Kasgarli Mahmut's *Divan-i-Lughat-it-Turk* (1077), Navai's *Muhakamat-al-Lughatayn* (1500), and many others, are illustrations of this. However, it was not until the 19th century when nationalism became so widespread among the intellectuals that a literary school grew out of the movement.

One of its founders was Ahmad Vefik Pasha (1819-1890), whose scholarly work *Lahja-i-Osmani* is far more than a dictionary. This book, containing linguistic, ethnic and historic studies of the entire Turkish race, was to become of paramount importance to the Nationalist movement; and historians and essayists, such as Sulayman Pasha, 'Ali Suavi and Shemsettin Sami, were deeply influenced by it. The efforts of these men laid the foundation for a group of writers, proud of their great heritage, who were to draw sustenance and ideas from the spirit of the Turkish people.

Ahmad Hikmat Muftuoglu (1870-1927) and Mehmed Emin Yurdakul (1869-1944) were two of the earliest writers attracted to the new school. Muftuoglu, a short story writer, wrote in pure Turkish, and his prose was devoid of any foreign influence. His subject matter was the Turkish people, viewed sympathetically through the eyes of an artist, and his work created a considerable impression when it first appeared. Mehmed Emin was a poet. He wrote in simple Turkish, employing the syllabic metric measure, and his verses marked the passing of the Arabic *Aruz* measure. From then on, with very few exceptions, Turkish poets were to use the syllabic meter. Mehmed Emin's cry:

I am a Turk, my race, my religion are great,  
My heart, my being are filled with fire,

for the first time, crystallized the aspirations and longing of the entire Turkish people. Mehmed Emin was no more than a competent craftsman, however, as his verse lacks the music that is indigenous to the finest Turkish poetry. Occasionally, when he was moved by the intensity of his emotions for the Turkish people and all things Turkish, he did write extremely well.

The year 1911 marks a turning point in the history of Turkish nationalism, when an important literary magazine, *Turk Yurdu* (Turkish Homeland), was founded by Mehmed Emin and Ahmad Hikmat. Ahmad Aghaoghtu, Yusuf Akjuraoglu and Dr. Husayn Zade, three distinguished refugees from the Eastern Turkish world which was, and still is, under Russian domination, were also co-founders. The magazine was destined to become the centre of all "Turkish" activities. A year later, 1912, the same group, together with some medical students, formed a club, *Turk Ojaqhi* (Turkish Hearth), which in turn became the most important meeting place for all political, social and cultural activities throughout the country. Parallel with the appearance of *Turk Yurdu*, another group of young writers, stirred by similar ambitions and ideas, founded the literary school, "Young Pens," in Salonika. Its founders, Omer Sayfaddin and 'Ali Tanib, and two later members, Ziya Gokalp and Fuat Koprulu, were to become leading figures in Turkish literature for generations.

The magazine *Turk Yurdu* envisioned "Turkism" or nationalism on an extremely broad basis; ethnic, social and political considerations were all brought into play, and though the "Young Pen" writer, Ziya Gokalp, subscribed to this all-encompassing view, the majority of his fellow "Young Pen" writers were almost exclusively concerned with the literary aspects. Their aim was to rid Turkish of foreign grammatical constructions and foreign vocabulary, and their efforts became popular almost overnight as they fulfilled a general need. What started more or less as a literary movement was to have a considerable social and political effect on the life of the nation.

The main idea of this nationalist movement was a Turkish literature firmly based in pure Turkish, together with themes frequently drawn from Turkish folklore. At the same time, the writers endeavoured to reach a new public beyond the tight circle of Istanbul intellectuals. To achieve this they often chose their material and characters from the people rather than from the upper class. Simultaneously, there was an intense revival of interest in Turkish folk poetry, and a more balanced and less imitative acceptance of Western literary forms. But, perhaps above all, these writers fostered an intense pride in Turkish history, a history that goes back far beyond the Ottomans.

The leading figure was Ziya Gokalp (1875-1924). Until he joined the nationalists, "Turkism" was strictly a literary and linguistic concept. Such was his influence, however, that the activities and interests of the school rapidly expanded to cover the fields of science, philosophy and literature, whilst in the social and political spheres the movement evolved to a point that made the Ataturk Revolution possible. In literature, the centuries-old divisions of Folk, Mystic and Divan were dissolved, and a truly national Turkish literature, both in form and vocabulary, was finally created.

It is therefore logical that Gokalp is accepted as the father of "Turkism" (*Turkchuluk*). A philosopher, sociologist (of the French Durkheim school), a poet and author, he defined "Turkism" as "the ideology to uplift the Turkish nation", and all his poetry was always written to express his ideas. They reached Turks at all levels, including children. His prose is clear, easy and extremely logical, and his *Principles of "Turkism"* was to become the Bible of Turkish nationalism. This book explores all phases of Turkish life, present and future, in the light of a system that advocates modernization and Westernization without loss of national identity, social justice for all, and a *rapprochement* between the intellectuals and the people.

An extremely modest man, he was thrust into the political limelight when he was nominated and elected into highly responsible positions during the Young Turk and Ataturk Revolutions. He exerted a tremendous influence on Turkish social, political and literary life and progress.

The leadership of Ziya Gokalp in these aspects of Turkish life was complemented by the meticulous research of Professor Fuat Koprulu into Turkish history and literature. Attaining international repute, Professor Koprulu has thirty books and studies to his credit, mostly dealing with lesser-known aspects of the Turkish past. He was largely



responsible for a deeper understanding of Turkish culture by the Turks themselves.

To sum up, the Nationalist movement started with the foundation of the magazine *Turkish Homeland*, Gokalp's publications, *New Magazine* and *Little Review*, and the formation of the *Young Pens* group. Nationalism paved the way for the Ataturk Revolution, and afterwards it continued to exist in splinter groups, characterized by pan-Turkism and strong anti-Communism.

### The Independents

As the Nationalist school evolved, another group, the Independents, came into being. A diversity of practice and temperament makes it difficult to classify them into one school; some, however, later joined the Nationalists.

### Mehmed 'Akif (1873-1936)

Mehmed 'Akif, the poet who wrote the Turkish National Anthem, was a patriot whose nationalism was deeply rooted in Islam. He continued to use the 'Aruz measure of the Classics, though writing in simple and clear Turkish. His short stories in verse will be mentioned in a later section. Mehmed 'Akif's most celebrated poem was written on Turkey's Unknown Soldier of World War I, who fell during the defence of the Dardanelles. It is remarkable for its imagery and deep emotion:

You, who for this land have fallen on earth,  
The souls of your forefathers bend on your forehead.  
How can we find a tomb great enough to be a cradle  
for your slumber?  
If I said let us bury you in History, it would be too  
small.  
If your tombstone were made of the Holy Temple's  
Stone  
Engraved with the homage I dreamed for you,  
If we seized the firmament with all its stars,  
And pulled it down to wrap your coffin with it,  
If we crowned your eternal slumber with all the clouds,  
And put there as a candelabra the seven stars of the  
Pleiads,  
And you, under this pale light, bathed in your blood,  
If we had the moonlight placed at your feet  
And then in the morning we took the Dawn  
And with it gently anointed your wounds . . .  
I still would not have done enough for your memory.  
As eternal guard of your eternal sleep.

### Ahmed Hashim (1883-1933)

Ahmed Hashim is another outstanding figure of this period. A fine essayist as well as a poet, his verses are an exotic blend of Oriental languor with the mists and malaise of the French Symbolists, combined with traits found in the Parnassians. Like Mallarmé, he sought to express indefinable moods, rather than direct thought and emotion. Such poetry, he argued, required a language that was condensed yet evocative, and colourful rather than merely expressive. He is at his best when dealing with the fleeting moments of dawn or sunset when the world is radiant with colour. Although there is little warmth in Hashim's verse, it is suffused with colour, and a cold, flame-like quality. He himself defined poetry as "a silent song, not a story", and he seldom strayed from this conception. In his *Storks by Moonlight*, for example, he is less concerned with narrative than with endeavouring to create a mood:

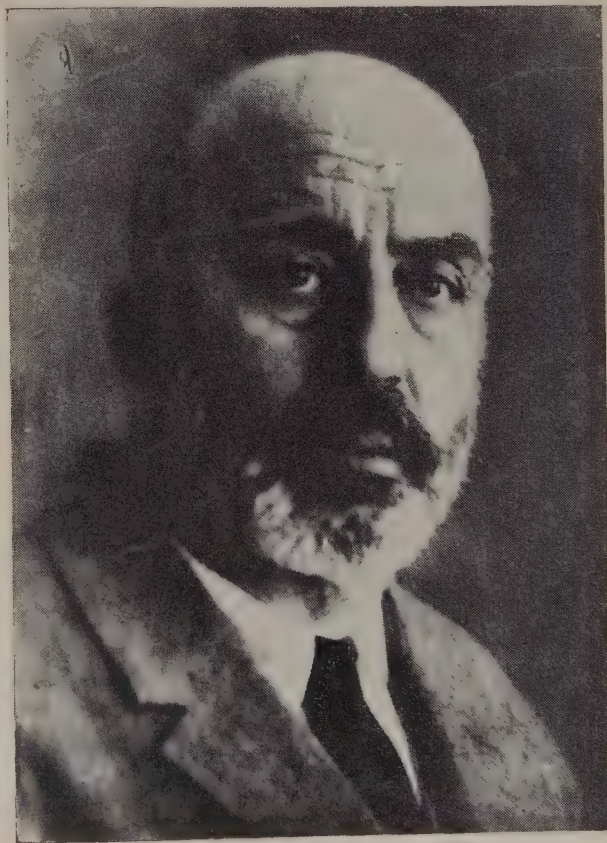
Along the water's edge patiently wait  
The dreamy storks spell-bound under the moon.  
The sky is the reflection of a lake tonight,  
And the stars its swarming glow-worms.  
But why is there none fishing in these aerial waters?  
For whom these myriads of starry bait?  
Perhaps troubled by this mystery they stare  
The dreamy storks, spell-bound under the moon.

Or again, in *The Rider*:

Beyond these copper peaks,  
A blood-red rider comes.  
And now begins in the sad evening,  
The battle of the last light with the clouds.

### Yahya Kemal Beyatli (1886-1958)

All contemporary Turkish literary critics are agreed that Yahya Kemal is one of the greatest poets in Turkish literature. He was, as he himself has put it, "the future with its roots in the past". He has assimilated the trends of



Muhammad (Mehmed) 'Akif (1873-1936)  
Mehmed 'Akif wrote the National Anthem of the  
Turkish Republic

*Divan* poetry, traditional Turkish culture, and modern European conceptions of art, to create some of the loftiest Turkish poetry ever written. There is scarcely a Turkish writer living today, old or young, who has not been influenced by Yahya Kemal.

Some of his poems, especially those which can be grouped under the general heading of "In the Mode of the Old Poetry", are avowedly antique in form and content, and



their effect depends upon the meticulous jewel-like arrangement of words and images. A hint of this quality may be found in the following *Gazal* :

Row gently, let not the moonlight wake ;  
 Let not the water, lost in a world of vision, wake.  
 The universe is in the arms of a perennial spring asleep ;  
 Let this sleep last to Doomsday and never wake.  
 In this heavenly music, let all the instruments be hushed,  
 And never again the plectrum in this night of revels wake.  
 Oh rose, bid silence to the nightingale  
 Lest friends in the rose-garden lulled in pleasure wake.  
 Just to terminate this life, is not worth Kemal to wake,  
 Let the weary heart from this slumber never wake.

The greatness of Yahya Kemal, however, is to be found in his modern poetry. It is his handling of the modern idiom and modern themes that has made him the master of contemporary Turkish verse. Using an impeccable Turkish, and a limpid style of great purity, which would be the envy of any writer, his subjects are the eternal ones ; love, death and the infinite. A fine example of this aspect of the poet's work is his recent "The Flight", written in the *Aruz* measure :

In flight, ne'er perching, is the soul of a shoreless sea.  
 Was Noah in the Flood like such a bird ?  
 Above it Heaven bears up its load of clouds,  
 Beneath is the flowing sea in foam from time immemorial ;  
 And as it rocks, its waves are numberless ;  
 Its ceaseless tumult is a melody vast,  
 Filled with millions of cries, a million halloos,  
 As the bird soars up into the realm of the stars,  
 The world of its dreams grows within sight.  
 There is the only air the soul can breathe,  
 In these feelings by which imagination is carried away,  
 Only with that food can a flight be everlasting.  
 By every on-rush, the soul, that steel-winged bird.  
 Not looking for the prospect of land within its ken,  
 Free on free seas, takes wing towards free horizons.

Yahya Kemal was a man who loved his country, and some of his greatest poems have been about Istanbul, and the triumphs of the early Turkish warriors. Evoking the spirit of the Turkish cavalry sweeping across the plains, he wrote, "racing to beat the horizons," a vivid example of Kemal's brilliant and imaginative imagery.

Other writers who can be included among the Independents are the moody Khalid Fakhri, the delicately humorous Orhan Sayfi, and the playful Ziya Ortaj. They were the first of the more gifted poets to bring the native musical quality to the new style, metric-measured verse, which in the hands of its pioneers, Mehmed, Emin and Ziya Gokalp, had remained somewhat dry. But it was Riza Tevfik who ultimately brought the soul of Turkish Folk poetry to the new verse. All the nostalgia, naïvete and beauty of the early Folk poets shine luminously through his quatrains which became enormously popular.

#### *Nostalgia for my Homeland*

Go towards the land where I was born, go, fly ;  
 The purple hyacinth spreads all over the hills there,  
 A fresh brook snakes its way through the heart of the forest,  
 In the bushes, hidden, the golden rose blossoms.

The water streams idly, perhaps a little tired,  
 The moon glows, perhaps melancholy and pale  
 And, like an unloved woman, full of languor,  
 A cloud of tulle veils the proud mountains. . . .

Fly, leave these lifeless, inclement places.  
 The clear water, the pure air, they are not here ;  
 My plaintive cries have no echoes ;  
 Under the cinders of these ruins smoulder no fire.

Poet, you plunge yourself in mourning,  
 Your pains of love will never have an end,  
 Because you carry within yourself an ocean  
 Endlessly disturbed, endlessly boiling.

Most of Turkey's present-day poets have absorbed a great deal of the Folk tradition, and it is clearly reflected throughout most of their work.

#### **Faruk Nafiz Chamlibel (1898—)**

Is one of the most revered and cherished poets of his age, though his path has been slightly different from those discussed above. When he started writing he used the classical *Aruz* form, and, like his contemporaries Yahya Kemal and Ahmed Hashim, succeeded in creating verses that were intensely musical and written in pure Turkish. When he later switched to the metric measure of the Folk poet, he brought a new voice to Turkish poetry.

#### **Contemporary Turkish poetry**

In contemporary Turkish poetry, one finds the most subtle nuances of emotion ranging from the weariness of unsatisfied desire, through the gentle melancholy that arises from the passing of time, to the eternal struggle towards perfection and beauty. Melody and vigour are two important characteristics. The Turkish literary scene is extremely varied today. Ahmed Hamdi Tanpınar (1901—), for example, has, like Paul Valéry, a predilection for intellectual speculation, whilst Nejib Fazil Kisakurek charts the emotions of the man divided between egotism and mysticism.

On the whole, the generation of poets immediately following Yahya Kemal carried on the task of transforming common speech into a workable poetic idiom. In this respect, the period may be profitably compared with the latter quarter of the 18th century in English poetry, the period of Wordsworth and the Romantic Revival. But the volumes of sentimental, nationalist verse and quantities of imitative Folk poetry turned out in Turkey at this time far outweighs the handful of important work. It was from this point onwards that almost every Turkish poet began to use the traditional metric-syllabic measures.

The ensuing generation, with their vitality, range of interests, and intense individuality, may justifiably be described as Neo-Humanists, as love of the common man permeates their work. But compassion for humanity is not their only common characteristic ; many of their poems are lyrical testaments to their joy of merely being alive, to their love of nature and animals, and their eager curiosity about life in all its forms. A considerable number of these younger poets have chosen to write in free verse, although there is a growing tendency to revert to the regularity of the traditional forms.

In Turkey today, lyrical poetry is most popular, while dramatic verse is largely unknown. Presumably the fever and impatience of modern life favours in Turkey, as elsewhere, the short lyric stanza above other forms.

Among the new generation, F. H. Daghlara has created



a special niche for himself, for he seeks sustenance as well as consolation in what is noble and beautiful in nature. His long rhapsodic ode to Mount Ararat recalls the hymns of Coleridge and Shelley to Mont Blanc. Using a diction so purified of all verbal ornaments that it is elemental and almost stark, Daghlara expresses concrete and unformed longings in his poetry which is constantly striving towards perfection :

The game is over and all is settled down ;  
Eternal maidens turned mothers with the night.  
Keep back from mirrors, evil lurks in them,  
And think of the sea, of what is infinite.

Should you remember me some day  
I would strip your beauty naked.  
I am there, ever there in the deep  
Amid the age-old foam of the ships.

The young poet Jahit Sidki Taranji, who died in 1956, allowed himself to be influenced by a great number of styles. Although the Classic poets of the past centuries occasionally echo through his lines, he has also been affected by the Folk and Mystic writers with their simple pantheism and lilting rhythms. His bohemianism, together with his direct and frequently touching confessional manner, reminds us occasionally of Verlaine. Taranji is the most protean of all contemporary Turkish poets, and one of the most lovable.

Turkish Folk poetry provided many young writers with fresh stylistic devices, original verse patterns, assonance, alliteration, arresting words, expressions and idioms. They also learned how to treat everyday affairs poetically. Among those who profited from the Folk tradition was Bedri Rahmi Eyuboghlu (1911—), who is also one of the best-known Turkish painters :

The cloud let fall its rain and passed away,  
The sea smoothed out its waves and passed away,  
My existence touched my eyes and passed away ;  
Life makes promises and goes on.  
The earth, its alms given, stands still,  
The sky, stretched taut as a drumhead, stands still.

The fallen roads that crouch go on,  
With cold stars I am filled within ;  
And after much grief I am exhausted.  
I complain to the heavens and go on.  
Nostalgia stands naked in my garden,  
Seasons dress themselves and go on.

Some of Eyuboghlu's contemporaries, however, have drawn a different lesson from the Folk poets. They found that Folk poetry did not always depend for its effect on an elaboration of the subject matter ; it permitted sudden and seemingly irrelevant turns in thought, and was capable of giving poetic value to idiosyncrasies of the spoken language. By a freak of historical coincidence, this new conception of Folk poetry came at a time when contemporary French verse, particularly that of the Surrealists, was becoming known in Turkey. The defenders of the illogical and the subconscious found their champions in Orhan Vali Kanik and Oktay Rif'at. Orhan Vali, who died recently, was the daring young man on the flying trapeze of Turkish poetry. In many ways his work was reminiscent of W. H. Auden. Like the latter, his cynicism conceals a deep streak of pessimism :

Nothing had made him suffer so much in this world  
As the corn he had on his toe.  
He did not even feel so sorry  
At having been created ugly,  
As long as his shoe did not pinch.  
He scarcely would remember the Lord's name,  
Yet he could not be called a sinner.  
Too bad for Mister Suleyman.

In the poem *My Trouble is Different*, the poet seems to sound a more personal note :

Do not suppose that my trouble is the sun,  
Nor that I fear the green bombs of spring.  
Have the trees budded?  
Enter Death with a train of mockers.  
Shall I fear the skull robed in the sun?  
April's leaf simpers low,  
And love breaks in the plowed field.  
Fear Death?  
Ah, my friend, my trouble is different.

Oktay Rif'at is another poet who uses this strategy of surprise, with a unique lyricism and sensitivity acutely aware of human love. Thus in *The Window* he writes :

My window, like a tiger lily,  
Has in the garden of darkness bloomed.  
And a tree taps on the pane  
To spend the night indoors.  
Are you cold outside, frail plant?  
Or is it for fear of robbers?  
In vain, long since my hands are tied  
By the forty thieves,  
And my ignorant dog, unaware,  
Chases a hare in his dream.  
The clouds are going to bed with men just now,  
And will escape from chimneys when morning comes.

An American critic, Lawrence E. Patterson, has made this comment on the literary atmosphere in present-day Turkey : "... Kanik is a Turkish Auden, but one significant difference is that such a poet, dedicated, subtle, complex, is a popular poet. Such poetry is read and discussed in the Turkish coffee-houses and bars, and even on the streets. It is for this reason that we should become more aware of this body of poetry. The Turks are much less affected by the common man's antagonism to poetry, or thought, or human awareness, than we are, and we can learn much from their example of a truly modern and truly popular poetic art."<sup>1</sup>

Munis Fa'iq Ozansoy is another contemporary poet of considerable stature. His work is distinguished by its simplicity, deep sincerity and crystal-clear emotion, as can be seen in the following two examples, *Enchanted Gardens* and *After Thirty Summers*, both translated by Yusuf Mardin :

#### *Enchanted Gardens*

Enchanted gardens were reflected in hidden mirrors  
Recollections of that age of myth became a reality :  
Nightingales twittered on blossomed branches,  
Golden waterfalls poured into silver lagoons.  
In this realm of fairy-tales, there is no horizon, no  
distance and no boundary,  
Time is a bird perched on tree-tops, resting.  
No winter, no summer and no spring is there. . . . A  
different climate reigns.  
There, life is a continuous flight with those blue wings.



### *After Thirty Summers*

With the same childlike philosophy of life,  
I roamed in this mysterious realm.  
With the emotions and whispers peculiar to mortals  
I felt that Spring blossoming in me.

My God, how swiftly have these thirty summers passed :  
Tell me how near the autumn of life is?  
Despite the passing of hundreds of autumns,  
The April excitement in my heart will never cease.

During the past two decades, some extremely promising names have appeared among the group more concerned with the national spirit and the domestic scene. Among these we must include the symbolist Arif Nihad Asya. Writing in highly-condensed free verse, his work is filled with a rich, communicative, emotional quality. Another is Dr. Fethi Tevetoglu, a poet of considerable power, who has been influenced by the Folk school. Probing and examining national and social problems, his *Our Peasants* is one of the finest works that has ever been written in this genre.

### NON-FICTION

#### Early inscriptions

The first written evidence we have in the Turkish language was found in north-eastern Central Asia. The most celebrated are the "Orkhun Inscriptions", carved on three stone columns, erected by the Gok-Turks in the years 720, 732 and 735 C.E. Of enormous importance to historians and semanticists of Turkish literature, these memorial stones, for they are no less than that, commemorate the achievements of King Bilge Kagan, who ruled from China in the East to the Caucasus in the West.

Contrary to the custom of the day, they neither boast of military conquest, nor of the monarch's personal glory. Instead, they relate the pride King Bilge took in his social reforms, and how he brought economic well-being to his nation. Deciphered, and translated by the Finnish scholar Thomsen in the 19th century, the inscriptions exerted a strong influence on the Turkish Nationalist movement after the *Tanzimat* period.

Prior to the adoption of Islam by the Turks, we see the Uyghur Turks, highly civilized and cultural, preoccupied with theological matters, ranging from Buddhism and Maniheim to Christianity. Worthy of mention is a 9th century text in pure Uyghur Turkish, which recounts the birth of the infant Christ, and the Three Magii.

After the Turks became Muslim, the Transoxian area of Turkestan in the 9th and 10th centuries provided some of the greatest scholars, philosophers and scientists to the common Islamic culture. Farabi (born 870 C.E.) and Ibn Sina (born 980 C.E.), and known in Europe as Avicenna, are the two towering figures of this period. Their genius achieved international acclaim, and for centuries their works were standard text-books in European universities.

#### Treatises, memoirs, etc.

In the 11th century, a political treatise, reminiscent of Machiavelli's *The Prince*, which it preceded by five centuries, made a considerable impression, and was widely read and discussed. Written by Yusuf Hashajib, and entitled *Kutadgu Bilik* (The Happy Science of Governing), it is still read today. Consisting of 6,500 verses, it expounds an extremely modern conception of society, education and politics, cast in the form of an allegorical poem, with the dialogue of four characters

forming the main body of the work. One of the most interesting of the modern ideas expressed in this 900 year-old book is that of a classless society. The road leading to this, however, is far removed from the classical Marxist theory. Kutadgu Bilik insists that such a society may only be achieved by the gradual uplifting of each individual member.

Another work of the same period, which continued to influence Turkish thought for centuries to come, was Kashgarli Mahmud's *Divan-i-Lugat-al-Turk*, a monumental study of the Turkish language. Designed to show the immense richness and flexibility of Turkish as compared to



'Ali Shir Nava'i, born on 9th February 1441 C.E.  
Nava'i's literary heritage is colossal. The vast majority of his works have survived to the present day, many of them in well-preserved manuscripts dating back to the author's lifetime

other neighbouring languages, it is filled with an extremely conscious and intense nationalism.

Yet another classical treatise on the Turkish language, *Muhakamat al-Lughatayn*, was written by the great Divan poet 'Ali Shir Nava'i. Such was its impact upon Turkish intellectuals of the 15th century that the trend from Turkish to Persian was finally halted.

One of the world's classics in the field of memoirs is Babur Shah's *Baburnamah*, which has been translated into



English several times, the best being that of A. S. Beveridge. This remarkable Turkish patriot, who was also a sportsman, administrator, poet, musician and scholar, wrote his memoirs after his conquest of India in 1526. He did not write as an emperor and conqueror of men, however, but rather as a warm and friendly human being. He freely discussed his good and bad points, his shortcomings, his failures, his successes.

### Historians

History, as literature, flourished among the Turks as early as the 13th century, and one of the earliest works was Rasid al-Din's *Jami' al-Tavarikh*. It is notable for its scientific treatment of historical evidence, its objective analysis and wide perspective. On the other hand, the Ottoman Turks of the 15th century were so carried away by the rapid expansion and conquests of their empire that their work, by such men as Yazic Tarsu Beg (bey), Oruc Beg (bey) and Sari Kemal, was more literary than factual.

The *Shajar-i-Turki* of Abul-Ghazi Bahadur Khan (1603-1663), however, brought a more scholarly approach to the study of history. His exhaustive researches on Turks, regardless of political and geographical differences, were destined to have a considerable influence upon the Nationalists of the 19th and 20th centuries. But the master of impartial, historic writing is Naima (1652-1715), a fearless and truthful recorder, gifted with a colourful style and sharp insight into human psychology.

### Travel encyclopaedists

Sayyid 'Ali Reis (?-1652), Naval Commander of the Eastern Turkish Fleet, had an amazingly adventurous journey from India to Turkey, where his ship was wrecked by a hurricane, and he was forced to return home overland. In the account he has left of his travels, there is a strong resemblance to Marco Polo. Like the Venetian writer, Reis has an extremely forceful narrative ability together with great clarity.

Another remarkable traveller, probably the greatest of all, is Evliya Jelebi (1611-1682). Wandering all over Asia, and in Europe as far north as Scandinavia, this 17th century scholar closely studied the people he came into contact with. Their architecture, social life, ethics, culture and religious beliefs were all carefully examined and noted in a

racy style laced with an indefatigable curiosity that has made Evliya Jelebi known as the Turkish Pepys.

Among Ottoman savants there is none more brilliant than Katib Chelebi (1609-1657), known in Europe as Haji Kalfa. A figure of universal stature and significance, he was primarily a scientist, and his *Jahannuma*, or Geography, was used as a source, by both the East and the West, for a comprehensive study of the world. Another work, the *Kashf al-Zunun*, is an analysis of 1,450 books which deal with 300 scientific subjects. Each individual book is summarized and listed. Translated into German and English, the *Kashf al-Zunun* was an invaluable reference book for European scholars. Katib Chelebi also wrote 18 other scientific works.

### The Press

The 19th century started with a flourish in the fields of newspaper publishing and article writing. The first Turkish newspaper, *Takvimi Vaqa'e*, appeared in 1831, and within a few decades it had become extremely articulate, voicing the revolutionary ideas of the Young Turks, moulding public opinion, and developing into a weighty political and literary force. Others that followed were *Tasviri Afkar*, 1862; *Hurriyet*, 1868; *Tarjuman-i Haqiqat*, 1878. Among the great journalists of the period we must include 'Ali Suavi, Namik Kemal, Muallin Naji and Ahmed Midhar.

Sometimes magazines and literary reviews played an equal, if not more important, role than newspapers in moulding Turkish political, social and literary thinking. Foremost among these were *Tharvat-i Funun* (Tevfik Fakrat and others), *Intibah* (Dr. A. Jevdet), *Genj-i-Kalemler* (Omer Seyfettin and others), *Yeni Majmu'a* and *Kuchuk Mejmu'a* (Ziya Gokalp) and *Fikir Hareketleri* (Husayn Jahit Yalchin). They were partially or wholly responsible for such philosophic and ethical conceptions as positivism, *Tharwat-i Fununism* and Turkism. Other ideas sparked by the same magazines include parliamentarianism, pan-Turkism and conservatism, while different groups of periodicals pioneered in socialism, a lively interest in the *avante garde*, and *kojuluk* — a special concern for the lot of the Turkish villager.

(To be concluded)

### REFERENCE

- 1 Lawrence E. Patterson, *Contemporary Turkish Poetry*, 1953, Vol. 5, No. 3, *The Poetry Book Magazine*.

## PURITY OF FAITH AND THE FRUITS OF IMAN

By SAYYID AMIN AHMAD

"All praise be to God, the *Rabb* (Cherisher and Sustainer) of all the worlds, the Most Gracious and the Most Merciful, Master of the Day of Judgment. Thee alone, do we worship and Thine assistance do we seek. Guide us on to the straight path — the path of those upon whom Thou hast bestowed Thy Grace and not the path of those who have incurred Thy wrath and gone astray" (1 : 1-7).

Man should first of all know his Maker Who is the Creator and the Preserver of the entire universe. God is Almighty. He has power over all things and all things are powerless before Him.

"Dost thou not know that God has power over all things? Dost thou not know that to God belongeth the dominion over the heavens and the earth and that besides Him thou hast neither a guardian nor a helper?" (2 : 107-108).

"With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the seas. Not a leaf doth fall but with His knowledge. There is not a grain in the darkness (or depths) of the earth nor anything fresh or dry (green or withered) but is inscribed in a record clear (to those who can read)" (3 : 59).



He alone is perfect, being free from all wants and necessities, imperfections and impurities.

"Say, He is God, the one and only God, the Eternal and the Absolute. He begetteth not, nor is He begotten; there is none like unto Him" (95 : 1-4).

"God, there is no god but He, the Living, the Self-subsisting by Whom all subsist. No slumber can seize Him nor sleep. His are all things in the skies and in the Earth. Who is there who can intercede in His presence but with His permission? He knoweth what appears to His creatures as before or after or behind them and they cannot comprehend anything of His knowledge except what He willeth. His authority extends over the heavens and the earth. He feeleth no fatigue in guarding and preserving them. He is the Most High and Supreme in Glory" (2 : 255).

God is free from all limitations. He is as He was and He will be as He is. He is everywhere and there is no place where He is not. He is All-knowing and nothing can be kept concealed from Him.

"Say, whether ye hide what is in your hearts or reveal it, God knoweth it all. He knoweth what is in the heavens and what is in the earth and God has power over all things" (3 : 29).

"To God belong the East and the West. Whithersoever Ye turn, there is the presence of God, for God is All-Pervading, All-Knowing. They say, 'God hath begotten a son. Glory be to Him — Nay, to Him belongs all that is in the heavens and on the earth. Everything renders worship to Him. To Him is the primal origin of the heavens and the earth. When He decreeth a matter, He saith to it 'Be' and 'it is'" (2 : 115-117).

"He is the Light of the heavens and the earth" (24 : 25) — a light which envelops and pervades the entire universe.

Language is incapable of even conceiving what He is like, much less of expressing it in spoken words.

"Vision comprehends Him not and He comprehends all visions" (6 : 104).

We can feel His presence no doubt and be conscious of it too but we cannot describe Him as the realm of our language is limited and God Almighty is above all limitations.

The very first fruit of *Iman* (belief in God) is freedom from all fears and end of all sorrows. Man has been sent to this world to perform his duties and one who has belief in God, performs all his or her duties regardless of the consequences which are entirely in the hands of God who in His mercy will always ordain what is best for him or her. Even death has no fear for a believer because death to a believer always means transition to a higher and nobler life. A man grieves for what he loses, but one who has belief in God knows that he has nothing to lose because nothing belongs to him. Everything belongs to God Almighty and He gives whatever He likes to us for our temporary use according to His dictates and wishes, wherein lies our test as to whether we are using the gifts of God Almighty properly or improperly. What is there to grieve for, if God Almighty takes away from us what already belonged to Him?

"O Ye who believe! Seek help with patient perseverance and prayer, for God is with those who patiently persevere. And say not of those who are slain in the way of God, 'They are dead'. Nay, they are living though ye perceive (it) not. Be sure We shall test you with something of fear and hunger,

some loss in goods, in lives or the fruits (of your toil) but give glad tidings to those who patiently persevere, who say when afflicted with calamity, 'To God we belong and to Him is our return'" (2 : 153-157).

A man who believes in God and walks in His way has been likened to a man who walks with his head high up on a path which is straight whereas one who does not believe in God has been likened to a man who grovels with his face down all the way through the journey of life (67 : 22). And God asks you which is better? A man who believes in God will have nothing to fear or to worry about because he trusts God and has placed himself entirely in His hands whereas a man who does not believe in God will have a thousand things to fear and worry about which will act like so many shackles on his ankles and compel him to crawl through life. Poor man, he is haunted by his own fears, most of which are the figments of his own imagination and tortured by his own doubts and conflicts within himself which leave him no peace of mind. How different is the man who believes in God, strives his best for whatever lies in front of him, thinking it to be his duty to do so, leaving the result to God Almighty who is the Most Gracious and the Most Merciful and Who will not allow his labour to go in vain but will reward it in one form or the other.

Another illustration from the Qur'an of a believer is given below. A man who believes in God has been likened to a man who has only one master to serve, whereas one who does not believe in God has been likened to a man who has to serve many masters with conflicting demands upon him, and God asks you which is easier, to please one Master or to please many Masters with divergent views? Of course, the only reply which a rational man can give is that it is easier to please one Master than to please many. Amongst the unbelievers are those who associate partner or partners with God and also those who do not believe in God at all and are atheists. To the latter, their passions and impulses are their masters with conflicting demands upon them. In Islam all passions and impulses of human beings are regulated and co-ordinated for the good of humanity in obedience to the wishes of God Who is the Creator and Preserver of the entire universe.

"Say, my prayer and my sacrifice and my life and my death are all for God, the cherisher and nourisher of all the worlds" (6 : 163).

Before we conclude, we may ask the question : which is better, to travel through life, in the journey from the cradle to the grave, with the light of the *Iman* (belief in God) or with no light at all?

"Can the blind be equal to the seeing? Will ye then consider not?" (3 : 50).

With the light of the *Iman* lit in your heart, the path in front of you lies fully illumined and you can reach your destination without any difficulty. The *Iman* is the light of all lights. Every light can reach only a certain distance beyond which there is darkness. But the light of the *Iman* leaves no darkness at all. You can see the entire world in its true perspective and also the Hereafter, calling you to unknown bliss, a just reward for those who are pleased with God and with whom God is pleased. As God Himself says, "This is a day on which the truthful will profit by their truth. They shall have gardens in which rivers flow to abide in them for ever. God is well pleased with them and they with God and this is the mighty achievement" (5 : 119).



# HABIB BOURGUIBA

## The President of the Republic of Tunisia

### A SHORT BIOGRAPHICAL SKETCH

President Habib Bourguiba, elected with a majority of 91.47 per cent of the electorate, obtained 1,005,769 votes.

According to Article 40 of the Tunisian Constitution, President Habib Bourguiba took up his duties on Monday 9th November 1959. On this occasion he made a short speech in which he said :

" It is a great honour for me to observe the confidence which the Tunisian people have shown in me in electing me President of the Republic. I recall that great day, no less important than this one, on which the National Constituent Assembly entrusted to me the Presidency and the Direction of the State. The preceding period was so eventful that it has become an integral part of our national history. This renewal of the Tunisian people's confidence is the most conclusive proof that I have fulfilled my duty, and it is this which encourages me to continue my work. It is thanks to the sincerity and competence of my civilian and military collaborators and their assistants, and all those who carry responsibility, that I have been able to accomplish my task.

" I promise you that I shall carry on the task which has been entrusted to me with the same enthusiasm as before. I promise the people that they will continue to rise towards happiness and prosperity during the next five years."

On 3rd August 1903, in the town of Monastir situated on the east coast of Tunisia, a son was born to an officer of the Tunisian army, the youngest of eight sons and daughters. He was Habib Bourguiba, the child destined to lead his people in the path of glory, freedom and independence.

Habib's father was from the middle class of the coastal strip of Tunisia, well known for their hard work, diligence and realism. This enabled young Habib to mix with people from all walks of life : land-owners, workers and intellectuals.

This wide range of contacts had its effect on the young man. While still very young, Habib showed great characteristics : a deep understanding, a unique feeling of far-reaching horizons and a great capacity for convincing and attracting people of all classes to him. These characteristics have developed even more over the years.

When Habib reached the age of five, his father sent him to Tunis, the capital, for his elementary and secondary education. His schooldays were interrupted by two years of serious illness. After recuperating, he completed his secondary education and graduated in Philosophy and obtained the Diploma of the Superior School, specializing in the Arabic language and literature.

In 1924 he went to Paris and joined the Faculty of Law and the School of Political Science. While in Paris, Habib Bourguiba married a French girl, who became the mother of his only son, now his country's Ambassador in Paris.

In 1927 young Habib returned to Tunisia and began his career as a lawyer. In this profession he showed outstanding brilliancy and success. But gradually, politics turned his attention from his profession, and at last it became his only occupation and the axis on which his life revolves.

When Habib Bourguiba was still very young and while he was a student at the Sadiki College, he was very sensitive to the humiliating conditions to which his country was subjected. In the face of these conditions he rebelled, calling upon his fellow students to join him in opposing such conditions imposed by the colonial powers ; causing the administration of the college to punish and rebuke him repeatedly, but at the same time enabled him to assume the leadership of his fellow students. When he was studying at



*Habib Bourguiba, the President of the Republic of Tunisia.*



the Lycée Carnot in Paris, he was then not yet nineteen, the authorities suspended the newspaper *al-Shahaab*. This measure enraged him. He promptly reacted by joining the old Destour Party and sending a telegram of protest signed by him to M. Lucien Saint, the French Resident-General in Tunisia at that time.

However, his political career, in the full sense of the term, did not begin until 1930. That year he joined the editorial staff of the *Saut al-Tunisi* (The Voice of Tunisia), the newspaper which was the organ of the old Destour Party. His articles in that paper carried great weight, had a forceful impact and were given front page coverage.

But Habib Bourguiba could not stay long with the old Destour Party, formed from the elements of the upper class who were remote from the masses of the people and who considered politics to be a kind of superficial activity which gave the educated man prestige. How could such an atmosphere and such sentiments harmonize with the burning flame of nationalism in the heart of Habib Bourguiba? The young leader, because of his close contacts with the people and his full awareness of the miserable situation in which the people lived, believed that any kind of political activity would have no significance unless based on the active support of the people themselves.

Habib Bourguiba saw the necessity of appealing to the masses, creating in them an awareness of their being, revealing to them the realities of life under the Protectorate system and gathering them together around an ideal, compatible with the interests of their country and its future. He also perceived the need for supporting his criticism of the French policies in Tunisia with positive proposals based on giving due consideration to the facts and realities of the situation.

### The birth of the Neo-Destour Party

In order to obtain a medium whereby he could give full expression to his views, Bourguiba and some of his friends left the *Saut al-Tunisi* and established a new paper, *al-'Amal al-Tunisi* (The Tunisian Action). The young group, led by Habib Bourguiba, launched campaigns in this new paper and in public meetings in such a way as to bring about a re-awakening among the people. At that time, a new element was introduced into the conflict between Tunisia and France. It was the people who grouped themselves around the living ideas put forward by Habib Bourguiba. At the same time, the party started to organize the people in all parts of the country. Peaceful and constructive principles based on the concept of freedom and justice for all had found their way to the hearts and minds of all the different classes of people. From that point onward, the people proved themselves to be a living force, able to take part in the discussions between the Tunisian leaders and the French authorities.

The success of the campaigns launched against the French Government's move to give Tunisians French

nationality, proved the soundness of Habib Bourguiba's ideology and the effectiveness of the new tactics. However, these campaigns enraged the French Resident-General Manceron, and led him to suspend *al-'Amal al-Tunisi* in June 1934.

But the French counter-action came too late. The people had already listened to the voice of truth and understood the programme it outlined. And in that historical conference, held on 1st March 1934, in the town of Kasr Helal, Habib Bourguiba was entrusted with the position of the Secretary-General of the party, and his associates were elected to the membership of the Political Bureau of the party to assume responsibilities with the emerging national leader. That day the Neo-Destour Party came into being.

Habib Bourguiba and his associates worked hard to make their new party more widespread so as to absorb all classes of the people. In all parts of the country branches of the party were formed. The people responded with enthusiasm to Habib Bourguiba's call. The party expanded in scope and activities. The Protectorate authorities realized the danger and Resident-General Peyrouton thought that he could put an end to the party by oppressing its leader. Habib Bourguiba and his associates were arrested and sent to Bordj-Le-Boeuf to live in exile on the borders of the Sahara in September 1934.

But contrary to the hopes and expectations of Peyrouton, his action led only to the strengthening of the party and its leader's influence in the country. In his distant exile, Habib Bourguiba became the symbol of the national struggle against the tyrannic foreign control.

Seven months later, Peyrouton was dismissed from his office. He was replaced by Armand Guillon, who immediately



*The day when Tunisia celebrated her first year of Independence—20th March 1957*



released the prisoners from Borj-Le-Boeuf and established contact with them. When the French Popular *Bloc* formed a new Government, the tension was alleviated. The French Minister Vienot, supported by Habib Bourguiba, tried to bring back the extreme imperialist elements in France to the right path and initiated a policy of co-operation between Tunisia and France. But this move was opposed by a number of exploiters who grouped together and created a storm of disturbances and threats, ending with the failure of Vienot's attempt.

Again Tunisia became the scene of disturbances, which were brought to a climax with the disastrous events of 9th April 1938. Habib Bourguiba and his associates were referred to a military court, accused of plotting against the security of the State.

### **Habib Bourguiba convinced of the victory of the Allies**

While the case was still before the court, the Second World War began. On 27th May 1940, Habib Bourguiba and his associates were moved to Fort Saint Nicholas near Marseilles, then to Fort Montluc in Lyons, and from there to Fort de Vancia in the region of the Ain River.

Bourguiba was released late in 1942, and went to Rome, where the Fascist authorities gave him an enthusiastic reception, hoping to influence him and make him a supporter of Fascism. His reaction to the artificial welcome made history. On 6th April 1942, in front of the Fascist Government, he broadcast a warning to the Tunisian people over Radio Rome in which he said: "At a time when there is a devastating war in our country, it is also the prey of imperialistic control and a country coveted by the foreigner." In other words, Habib Bourguiba was re-emphasizing his absolute determination to liberate his country and, at the same time, regardless of the

danger in which he might be placing himself, was refusing a friendship embodying the intention of controlling Tunisia.

Even when Habib Bourguiba had been in exile for about five years, living in complete isolation in the different Axis countries, he was quite convinced that ultimately the German and Italians would be defeated. This strong conviction was based on his accurate assessment of the potentialities of the two camps. At the same time, this belief was in harmony with his inherent dislike of any kind of political doctrine based on control and domination. These views were strongly and firmly expressed in the well-known letter he sent secretly to Fort Saint Nicolas to Dr. Thameur, who at that time was the director of the newspaper *Ifrikiyya al-Fatat*. In the letter, which was dated 8th August 1942, he instructed Dr. Thameur to avoid supporting the Germans at any cost; in his newspaper, Habib Bourguiba stressed his belief that the Axis Powers would be defeated. "Let us avoid, whatever the cost may be, being in the lines of the vanquished," were the words with which Bourguiba concluded his letter.

### **Habib Bourguiba's return to Tunisia after an exile of five years**

In 1943, Habib Bourguiba returned to his beloved homeland, Tunisia. Immediately he began to organize a gigantic underground activity with the aim of having his country side with the Allies, after being severed from them by the military operations. The Italian authorities were about to arrest him but the Allied forces entered the outskirts of the capital just in time.

On 7th May 1943, Habib Bourguiba addressed the Tunisians, calling upon them to support the Allies in their efforts to reconstruct devastated moral and material values in Tunisia and other parts of the world.



*Habib Bourguiba in one of his characteristic oratorical postures, swaying the Tunisian masses.*



Irrespective of this appeal, the Protectorate authorities continued to pursue and prosecute him. The intervention of Mr. Doolittle, the American Consul-General, forced the French authorities to drop proceedings against him.

Following the appeal, Habib Bourguiba contacted General Mast, the French Resident-General. These contacts convinced him of the necessity of presenting the Tunisian cause to world public opinion. For this purpose, he left Tunisia secretly on 26th March 1946 and arrived at Cairo on 26th April. He visited all the countries of the Arab East and returned to Tunisia on 8th September 1946.

Back in Tunisia, he spent seven months travelling far and wide in the country, visiting town after town, village after village. He was rallying support for the Tunisian cause. On 12th April 1950, he left for Paris to warn French public opinion and present his seven-point programme.

When M. Perillier was appointed Resident-General in Tunisia following the famous speech by M. Robert Schuman, the French Minister of Foreign Affairs in Thionville, in which he made clear France's determination to help Tunisia achieve independence, Habib Bourguiba accepted his party's participation in the Tunisian Government so that home rule could be the first stage in the road leading to complete independence.

In order to carry out the major part of his programme, Habib Bourguiba decided to go abroad. He spent most of 1951 visiting the capitals of Asian countries, the United States and Great Britain.

But when Perillier's attempts to prepare Tunisia for independence failed and the French sent a note to the Tunisian Government on 15th December 1951, Habib Bourguiba immediately returned to Tunis and promptly called the party to convene. The party held a secret conference in spite of Resident-General De Hauteclocque's prohibition of holding such a meeting.

Then Habib Bourguiba went through a series of new crises. On 18th January 1952 he was arrested and deported to Tabarka, a town lying in the most distant part of Northern Tunisia. He was moved to Remada on 28th March, which is right down in the south of the country. Later he was detained in the Isle of Galite, where he spent two years in complete isolation. In May 1941 he was moved from Galite to the Isle of Croix on the shores of France. From there he was transferred to La Ferte Palace, where he lived under police surveillance.

After a long exile, Habib Bourguiba returned to Tunis on 1st June. The Tunisian people received him like a victorious hero. That day made history and is still remembered for its significance.

Two days later, on 3rd June 1954, an agreement was signed in Paris whereby France recognized Tunisian home rule. But extremists and trouble-makers sought to lessen the importance of the victory, claiming that it was a step backwards. The country was on the verge of a civil war, but Habib Bourguiba confronted the trouble-makers with all the prestige and influence he had. He succeeded in putting an end to the ill-intentioned and criminal activities of the sowers of dissent, dispersed their dreams and gave evidence that home

rule would undoubtedly lead to full independence and sovereignty.

### **Tunisia became independent on 20th March 1956**

The future showed that Habib Bourguiba was right and that his judgment was sound. On 20th March 1956, the treaty providing for Tunisia's full independence was signed.

But even this victory did not stop Habib Bourguiba. He knew that his mission was not yet complete. When he was elected President of the Constituent Assembly, by a unanimous vote, he made a speech outlining the efforts required to realize an economic, political and social re-awakening in young independent Tunisia. He was referring to the repeated daily efforts for a continuous process of reconstruction in a country which needed the establishment of the necessary political and administrative machinery in order to become an independent régime, capable of solving all the problems created and corrupted by imperialism.

Habib Bourguiba contributed greatly to those efforts. Now that Tunisia is free, thanks to his gigantic activities in this field, he is working hard towards aims no less important than that of liberation. He is engaged in building up the country in all fields of life, and opening up the paths of the future before her. He is looking for more and wider horizons.

On 4th April 1956, Habib Bourguiba formed the first Government of Independent Tunisia. The process of development went ahead with unbelievable speed. Bourguiba built up the internal administrative machinery using Tunisian talent and loyalty for public service and technical fields. At the same time, he established diplomatic representation with other countries and formed an army to defend the country. His strong personality, tactfulness and statesmanship made Tunisia enjoy a high reputation in international circles. Considering the size of the country, it is a unique reputation and an unprecedented position.

### **Monarchy abolished on 25th July 1957 and Tunisia became a republic**

Before long, Habib Bourguiba was entrusted with additional responsibilities. On 25th July 1957 the Constituent Assembly proclaimed the abrogation of the monarchy, to be replaced by a Republican system. Habib Bourguiba was unanimously elected President. In times of joy or disaster Tunisia has found in him the looked-for leader. He has worked in harmony with the tide of history. His achievements have been so great as to look like miracles. He has probed the depths of the hearts of the nation and kept himself in close contact with the people's feelings and trend of thinking. He has shown rare courage in the face of disaster and crises and in the face of alluring victories. Despite the injustices he suffered, the misunderstanding his actions received, the bitterness he enhaled, he has shown a love and a sympathy with all his countrymen. This is Habib Bourguiba as his people know him and as he is in fact.

His weekly statements are a calm and serious debate between a leader and his people, aiming at solidarity of rank. In these statements of simple family conversations, the President outlines for his countrymen his achievements, fears, difficulties, hopes, aspirations and victories. His only concern is his love for his country and his determination to raise the standards of living of his people.



# ISLAM ON MARRIAGEABLE AGE

By A. R. M. ZERRUQ

The Marriage and Divorce Commission appointed by the Ceylon Government to inquire into and report on the desirability or otherwise of raising the minimum age for marriage recommended recently the raising of the prohibited age of marriage. Several members of the Commission favoured the raising of the legal age of marriage for girls from 14 to 16 years. Under General Law, the age below which marriage is prohibited for the present is 16 years for male and 12 for female, and for Europeans and Burghers 14 years. Under Ceylonese Law, "the prohibited age" is 16 for male and 12 for female.

Certain Muslims, however, have made representations to the Commission against altering the right given them by their religion to marry girls of any age who have attained puberty. In Ceylon, Muslim girls under 12 years cannot wed without permission from the Qadi. This is the age below which marriage for a Ceylon Muslim girl is prohibited. In the case of a male, the prohibited age is below 15 years. "According to Muslim law," so states the *Questionnaire*, "there is a presumption of attainment of puberty at these ages."

## The Qur'an on the age of marriage

The Qur'an, speaking on the age of marriage, says thus : "Examine the orphans before they attain the age of marriage" (4:6). In explanation of this verse, the commentators say that the young must be taught religious and economic principles before they are given in marriage. It is a decided fact that religious education is an essential background to secure oneself against the snares of sex love. For this reason an education with more emphasis on the ethical values of life becomes a matter of practical importance to the youth. In point of fact, it is obligatory on the parents to give their children an education with a religious background — not instruction only in secular subjects. This does not, however, mean that such subjects are of no use — in fact, they are useful companions of subjects which are distinctively sacred. In other words, secular subjects are auxiliary to religious subjects and are of practical importance to the domestic problems which the young will have to face in married life.

For instance, a home economics course in America includes not only sewing and cooking but also personality growth, family relations, child growth, home management, home hygiene, care of the sick and making of clothing and dietetics.

Early marriages generally among the poorer classes of Muslim society prevent girls from continuing their studies. Among Muslims it is common for girls who have attained puberty to discontinue their studies. This occurs owing to poverty or to the notion that youth is the time for marriage, and that happy and balanced adjustment of two different personalities can be achieved only in youth. There is also the parents' anxiety — anxiety about their grown-ups possibly being led astray by erotic impulses which are of too frequent occurrence in this age of romance.

## Sex offenders to be flogged under the Qur'anic law

Muslim society, like other civilized societies, regards a female's chastity and virginity as prerequisites for marriage. But a Muslim girl and a boy, unlike that of any other creed,

are by Muslim law subject to a certain type of punishment in case of committing an offence with regard to sin relations. The Qur'an says : "The woman and the man guilty of adultery or fornication — flog each of them with a hundred stripes" (24:2). This form of punishment is an unalterable decree in Islam, notwithstanding the fact that it is not very often observed these days. Thus it will be seen that what weighs mostly with parents is the security of chastity as regards the prohibited age of marriage rather than the physical and mental maturity. Nevertheless, these two aspects of the sex problem cannot be dismissed as of no importance to the question of the fitness for marriage.

## The best age for marriage is after eighteen

"The best age for marriage," say two distinguished American medical pioneers, "is the age at which emotional and social maturity is attained." Their view is that the young may be ready for mating and reproduction between the ages of 16 and 18 years, but so far as the emotional and social aspects of the sex problem are concerned, they are not adequately developed for the responsibilities of married life. The view that young girls biologically may have the capacity for marriage and reproduction is also shared by Muslim jurists, who have expressed divergent views on the age of puberty.

The jurists are of opinion that a girl could begin to menstruate at the age of nine, and in the absence of menstruation, a girl, as Hughes states in his *Dictionary of Islam*, is presumed to have attained puberty at the age of 17 years ; a view which was held by the Imam Abu Hanifah. Strangely enough, this view is backed by medical science, according to which it is said that the first onset of menstruation may occur at any time between the ages of 9 and 17 years. Nearer this view comes that of another school of orthodox Islam, according to which the age at which a boy or girl in the absence of the appearance of the usual sign of puberty is presumed to have attained puberty at 15 years.

Now reverting to the subject at issue — the raising of the prohibited age of marriage for girls from 14 to 16 years — it is well to understand the latitude in the divergent views expressed by Muslim jurists. Also it is well to know that Islamic law allows Muslims to exercise their own discretion in the matter of giving their young in marriage. The reason for allowing parents such a measure of freedom lies obviously in the fact that they are capable of showing real sympathy and sensitivity to their daughters more than anyone else.

## A girl must make her own choice with the approval of her parents or guardian

Marriage is a man's or woman's right which is stabilized by their ratification, although the exercise of this right is subject to a certain extent to the approval of the parents. Islamic law does not show indifference for the girl in the matter of making her own choice, although it allows a *wali* (guardian) to exercise a certain degree of restraint on her subject to reason and equity. It is easy to see the logic of such a principle for it works against the callousness of guardians who often take the law into their hands. They take advantage of the girl's ignorance of the legal aspects



of guardianship and use such circumstances to their own advantage, utterly indifferent to the pains and discontent of the girl. When a girl is married to a person against her will and under parental compulsion, such a girl seldom if ever shows conjugal affection or even common courtesy to her husband.

Considered from these points of view, a marriage guardian should view the question of giving the young in marriage with discretion and prudence having regard for the well-being of the young and the needs of society of which they form an integral part. In point of fact, Islamic law has laid down precise rules with regard to persons who act as marriage guardians. The guardian should be a person of responsibility, just, and a free adult possessed of full intellectual powers. The Islamic law stresses the importance

of a *Wali* being just, and in support of which there is a sacred Tradition which says: "No marriage unless it be through the rightly-guided guardian." For this reason, a *Fasiq* (one who is guilty of great sins and of ignoring the less important regulations of the Canon Law), boys and lunatics are considered not fit to be guardians.

To give girls in marriage — thinking only in terms of the parents' right to marry them — is to exercise one's guardianship irresponsibly. It is useless haggling over the right of guardianship without due consideration for the interests of the young. To sum up, the raising of the prohibited age of marriage cannot amount to a retreat from the Religious Law (*Shari'ah*) as is thought by some Muslims. But for good reasons, there should be exceptions to the generalization of the prohibited age.

## RELATION OF ALCOHOL TO ROAD ACCIDENTS

The British Medical Association has just published the report of its Special Committee concerning the relation of alcohol to road accidents. This Committee was appointed to revise the Association's Reports on "Tests for Drunkenness" (1927), and "Relation of Alcohol to Road Accidents" (1935). A publication appeared in 1954 and again in 1958 concerning the first problem, and this present report is concerned with the second subject.

The report notes the physiological and psychological effects of alcohol and describes the results of experimental work on skills resembling driving in the laboratory. It then examines the work which has been carried out on actual driving performance. The results of such experiments have been freely reported in our columns, and the Committee conclude that the experimental work both in this country and abroad show that very small amounts of alcohol may impair the capacity of a person to drive with the maximum skill and care of which he is capable. They note that a most important effect on driving ability is to reduce the capacity to deal with a crisis. The statistical evidence of the relation of alcohol to road accidents is carefully considered, and the Committee find that the deterioration noted in experimental work is indeed reflected in an increased number of fatal road accidents which can be attributed to the consumption of alcohol. The work of Spriggs and his studies of fatal traffic accidents is recorded, together with Jeffcoate, who obtained similar results. The report agrees with their conclusions, and notes that official figures may considerably underestimate the number of accidents caused by drivers who have taken alcohol. The drunken pedestrian is not ignored, however, and the report observes that in a high proportion of

accidents in which pedestrians have received fatal injuries it has been found that the victim has taken alcohol. It is emphasized that alcohol aggravates the effects of head injuries and slight blows may lead to excessive bleeding; the Committee feel that this fact has not received sufficient emphasis in the past.

The report emphasizes that it is concerned only with the presentation of scientific evidence and is not prepared to discuss the legal implications of its conclusions. Nevertheless, if the necessity for compulsion tests is accepted, this same arbitrary level of blood alcohol must be established to secure conviction. The level of 50 mgm./100 ml. is advocated, and this accords with the findings of the World Health Organization (1954).

The Report includes a long appendix which shows that many figures in road traffic legislation are empirical ones—e.g., 30 m.p.h. for speeding, 17 years of age before one may drive a car.

One significant fact which emerges from the report is that under no circumstances could the level of 150 mgms./100 ml. ever be considered safe for any driver, and yet existing methods fail to detect persons with levels considerably higher than this. It is possible that a figure twice as high as this (and six times the recommended limit) would be needed to produce clinical effects sufficient to secure conviction under existing arrangements.

This report is very readable and is strongly recommended to anyone interested in this aspect of the drink problem.

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## REVELATION IN ISLAM

By THE MAULANA MUHAMMAD 'ALI

There are twelve chief distinguishing features of revelation granted to prophets. To understand the full significance of the finality of prophethood in the person of Muhammad it is important to understand these distinctions. Muhammad 'Ali in this article and the one published in the last number analyses these features. The conception of the finality of prophethood has never been defended so ably as by Muhammad 'Ali in his monumental work *Al-Nubuwwat fi 'l-Islam*, a part of which is reproduced below.

### The second distinction : a prophet follows his own revelation

Thus, the first distinguishing mark between the revelation of a prophet and a non-prophet has been established — and anyone who respects the Qur'án, Hadith and the unanimity of *ummah* (*ijmá' ummat*) cannot escape such a plain and perceptible conclusion. Now I bring forward another distinctive feature of the revelation of a prophet from that of a non-prophet. A messenger or a prophet first of all and above all is only a follower of his own revelation. If he accepts the other revelations he does it only because his own revelation makes it necessary to accept them. And a non-prophet, in every way, accepts and follows the revelation of another prophet. And if he believes in his own revelation, he does so because it does not go against the other revelation to which he is obedient.

In other words, a messenger is not obedient (*muti'*) to another messenger but is a follower of his own revelation. And a disciple is obedient to the revelation of another messenger. The Prophet Muhammad is asked to declare : "*I follow only that which is revealed to me*" ;<sup>1</sup> similarly : "*Say : I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and a guidance and a mercy for a people who believe.*"<sup>2</sup>

At another place it has been mentioned : "*And follow what is revealed to thee.*"<sup>3</sup> And in the place where the Prophet is commanded to submit and serve God alone it has also been stated : "*Say : If I disobey my Lord (in my revelation) I fear the chastisement of a grievous day.*"<sup>4</sup> That is, if a prophet does not follow his revelation, he is, in fact, disobedient to the Divine Command. Therefore, he does not pay attention to anything else except his revelation. His revelation is such that it alone should be followed, leaving aside all other thoughts and ideas. His faith in previous books and revelations is rather in an abstract and general way. Although he believes that they, too, were from God, if on some point his revelation differs from the revelation of some previous prophet, he would only follow his own revelation. This would also hold true when one messenger is the successor of another messenger. For example, after Moses, there was a chain of prophets that followed the *Shari'ah* of Moses but when a messenger appeared it was only incumbent on him to follow his own revelation in that particular age. He acted according to the Torah only inasmuch as his revelation commanded him to do so. Those messengers who came among the Israelites judged according to the Torah, not because it was Moses' Book and they were Moses' followers — in their becoming Messengers the following of Moses had not a grain of influence — but because they were themselves directly commanded by their revelation to judge according to the Torah. And if in some matters, although in the Torah God had commanded differently as compared

to their revelations, it was, however, incumbent on them to follow their own revelation, and leave aside the earlier command of the Torah. Or, if a prophet had received a revelation which was against the revelation of some previous prophet or that of the Torah, he was not supposed to follow either of these, but only the revelation which descended on him alone, no matter even if that revelation was contrary to any of the previous revelations. It was so because in the previous laws (*Shari'ahs*) some of the commands were limited to time and place. Moreover, alterations had also taken place among them, that is to say, they did not remain fully protected. In any case, whenever a prophet appeared in a part of the world or to a particular nation, he followed whatever was commanded to him in his revelation. But, as revelation has reached its perfection with the Qur'án, religion has also been made perfect, so has been the guidance (*hidayah*) for all ages and times and no deficiency at all has been left in the *Shari'ah*, therefore, no messenger or prophet can appear after the Qur'án. This, in other words, means that no such person can come who abandons the Qur'án and follows his own revelation or accepts the Qur'án only because his own revelation has commanded him to do so. The revelation of every prophet is like the root which should be held fast in all circumstances, but the revelation of a disciple is like a branch : if it is attached to and fed by the root, it is acceptable, otherwise not. And then the followers of every messenger are commanded to follow the revelation of their prophet, his guidance and instructions. Accordingly, the *ummah* of Muhammad has been told : "*And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His way.*"<sup>5</sup> Again in the Qur'án it has been repeatedly mentioned : "*And obey God and obey the Messenger,*"<sup>6</sup> or, "*Say : If you love God follow me : God will love you.*"<sup>7</sup> In this *ummah*, obedience to those in authority has been restricted with a condition, as has been stated in the Qur'án : "*O you who believe, obey God and obey the Messenger and those in authority from among you ; then if you quarrel about anything, refer it to God and the Messenger.*"<sup>8</sup>

In short, the pride of a follower lies in complete obedience to his prophet, and to swerve a hair's breadth from this path would be like death to him. He should have absolute faith in this that the perfect way of guidance exists in the Book of the prophet he follows. To hold his revelation above, or give it equal status to, the Book or the Sunnah (practice of the prophet) does not at all occur to his mind.

**The third distinction : the prophetic revelation verifies the previous revelation, and the revelation granted to the righteous servants itself needs verification**

The third distinction between *wahy nubuwwat* (prophetic



revelation) and *wahy wiláyat* is this, that the former is confirmatory of the previous revelation of the same nature, that is to say it verifies the truth of that revelation, leaving aside the mistakes which have crept into it. Therefore, it is called the verifier (*musaddaq*) of previous revelation, whereas the *wahy wiláyat* (revelation granted to the righteous servants), dependent on the book of the prophet it follows, is not acceptable unless it is applied to and confirmed by the Book and the practice (*sunnah*) of the prophet. It has been repeatedly said about the Qur'án that it is : "*Verifying that which is before it.*"<sup>9</sup> This is, however, the status of the Qur'án which has been called the verifier of all the Divine revelations. But Jesus Christ has also been declared a verifier of the revelation of the Torah in the following words : "*We sent after them in their footsteps Jesus, son of Mary, verifying that which was before them of the Torah.*"<sup>10</sup> Thus prophetic revelation verifies what has passed before it, but *wahy wiláyat* itself stands in need of verification by the prophetic revelation. That is why a prophet does not need his revelation to be confirmed by another revelation, but, for a disciple, it is essential that he should not accept his revelation unless it is in conformity with the revelation of the prophet he follows. It is because God has made special arrangements for the protection of the prophetic revelation, as has been mentioned in the Qur'án :

*"For surely He makes a guard to go before him and after him, that He may know that they have truly delivered the messages of their Lord."*<sup>11</sup>

Thus, the Gabrielic descent is such that the revelation which is communicated through it is specially guarded, for with this revelation is connected the guidance of men. A prophet who receives revelation in this way, free from all errors and delivered to him under special guard and protection, should be accepted independently without any reference to the previous book. Whatever that revelation would contain would be considered right and correct. If there is something which is not in harmony with the former revelations and books, then, either they had been interpolated or were limited in their scope. That is to say, they were meant for a particular time and for a particular nation, and the new revelation should be fully accepted and recognized as fulfilling the needs of a new age and a new nation. In case of difference, however, it is the new revelation which stands in good stead and must be obeyed and accepted, and the previous revelation which goes contrary to it wholly or partially should be abandoned after having considered it either specific, abrogated or interpolated. As against this, the revelation of a non-prophet does not enjoy this status. Undoubtedly there are certain non-prophets who are the recipients of surest and clearest forms of revelations, but as their revelations are just like branches and are not so much protected, for the guidance does not depend on them, therefore, the revelation of a non-prophet, in spite of its being clear and decisive, does not attain to the rank of prophetic revelation. If it is against the *wahy matluww* (Book) of the prophet or the prophet's *wahy khafi*, that is to say, his sayings and practices, the revelation of the non-prophet should be cast aside. The non-prophet himself adopts the same course. If his revelation does not confirm the revelation of his master, he would himself forsake it without a moment's hesitation. It has been said about Sayyid 'Abd al-Qádir of Jilán that once he heard a voice from the unseen in his dream that said to him, "O 'Abd al-Qádir, we are pleased with you and now you need not take the trouble of following the outward laws of *shari'ah*, such as prayer, fasting,

etc." But 'Abd al-Qádir said, "O Satan, get out from here. I know that this cannot be the word of God ; how can another person be free from the law which was binding to the Prophet himself?"

In short, a non-prophet might have attained any spiritual rank and his revelation might have been sure and clear, but, without exception, he must judge it in the light of the revelation of his Master, and, if any part of it goes against it, he should abandon it and only follow the authoritative revelation, which is free from all error, which is divinely protected, which is the standard of guidance and which must in all circumstances be accepted and recognized.

#### **The fourth distinction : the possessor of prophetic revelation is a master (mutá')**

The summary of the distinctions aforementioned is that the possessor of prophetic revelation acts particularly by virtue of and on account of his own revelation. He acknowledges the other revelation, not as such, but only because his own revelation has verified or made it necessary to accept the previous one. Therefore, he upholds his own revelation as compared with all others, whereas the disciple only submits to the revelation of his leader prophet and accepts his revelation, only if it corresponds and is confirmed by the authoritative revelation of his prophet. That is why a prophet does not stand in need of getting his revelation judged by a previous revelation, but a disciple does not enjoy this prestige.

Another distinction between the revelations of a prophet and a non-prophet is this, that, when a prophet is raised to the rank of prophethood and is endowed with prophetic revelation, it becomes the duty of all those to whom he has been sent to follow him and only accept his revelation in preference to all other revelations. In other words, every prophet is a leader. The following Qur'anic verse is clear evidence to this fact : "*And We sent no messenger but that he should be obeyed by God's command.*"<sup>12</sup>

The significance of *mutá'*, as has been explained above, is that the people to whom the prophet is sent must by all means obey him and must acknowledge his revelation in preference to all other revelations. Every prophet is just like a new sun. It may have a lesser or greater light, but, whenever and wherever a sun rises, all light would be obtained from it. Such is the appearance of a prophet. When he comes, he is the leader, the guide, the precept, the most excellent exemplar. Whatever he says and to whichever direction he leads must necessarily be followed. It will be he whose spiritual power will work, it will be he who will help in self-purification and not the one who has passed before.

This is not difficult to understand about those prophets who were raised to different nations. The difficulty arises in the case of the prophets before whom a great prophet has passed and left a nation behind him wherein other prophets had also been raised in his footsteps. Although their prophethood was not the result of their discipleship to him but because they had to complete the work which he had started and had to reform the condition of that nation and had to guide it according to the needs of the new time, therefore, they were called the successors (*Khuláfa*) of the former prophet. I want to explain by way of an illustration how, even in such cases, always the last prophet is the *mutá'* (leader). For instance, David was a prophet of his time from among the Israelites. When he was raised to the status of prophethood, the obedience of all the Israelite prophets became inherent in the obedience of David, because he was the prophet of his age. Whatever his revelation contained had to be accepted, whether or not it was in agreement with a part of the previous revelation. Because there is no doubt



about it that the Torah, the book of Moses, was after all limited to a particular age and a particular nation and, accordingly to the changed conditions of the time and the nation, it required corresponding changes and alterations. On the other hand, too, there was no promise for its protection. And this is also true, that the Torah was not preserved in its pristine purity. Under these conditions, whatever the prophet of the time would say must be accepted. If we do not accept this fact, then the coming of prophets (among Israelites) becomes a meaningless affair.

For every prophet must command allegiance from his people, and the people should have unconditional faith in his revelation. Whatever he commands must be accepted. Whether or not it is against the Torah or the teaching of any other previous prophet. If we think that faith in every prophet depended on its being in conformity with the Torah, then we have to believe that unless Jesus Christ had come no alteration had taken place in the Torah and it was word for word the same book which was revealed to Moses; and this is against facts and history. Moreover, it follows in this case that the Torah has not undergone any change until now. If for fifteen hundred years, that is from Moses until Jesus, not a jot or tittle of the Torah was altered, in spite of the lack of arrangements for safeguarding the scripture, in spite of the Jews suffering the worst of calamities, then were there any specific circumstances during the life of Jesus Christ or after him which caused alterations in it? Even a hostile critic of Islam, like Sir William Muir, admits that there has been no book like the Qur'án, which has remained protected for full thirteen hundred years. If we do not agree with this we have to admit that in this respect the Torah stands first as far as its authenticity is concerned. This is untrue on the very face of it. Thus, in case the Torah kept on suffering at human hands this does not seem befitting that in the presence of a prophet who received new revelation, the altered and interpolated book should be held above it. In short, such a view is not acceptable at all that the revelation of the Israelite prophets should be made subordinate to a book that has been seriously tampered with.

The truth is, however, this, that, leaving aside the prophets who appeared from time to time among various nations and countries, even every prophet who appeared among the Israelites was actually the *mutá'* — the leader of his time. It was, therefore, necessary for the children of Israel to believe in all the prophets who appeared among them at different times, that is to say they were the prophets raised for the reformation of the people in that age. It was in this manner that every new prophet who appeared among them was considered to be their real leader, and they received all the divine favours possessed by the new prophet by following in his footsteps, and by annihilating themselves in him and his spiritual power. Thus every new prophet among them was their leader. The chain of *wiláyat* (sainthood) started with the new prophet and not the old one. But a disciple, as I have explained before, is himself a *muti'* (obedient), and his leader is his master prophet. Therefore, he cannot declare himself a leader. He would call other people to the same fountain-head from where he has quenched his own thirst because his prophet would be the guide, the leader, the exemplar, and the preceptor.

#### Aaron was also the possessor of command

It is sometimes objected that Aaron was commanded to obey Moses, with whom he was a contemporary prophet, and the following verse is advanced as an argument where Moses says to him: *Hast thou, then, disobeyed my order?*<sup>13</sup>

These words were uttered by Moses when, in his absence

the Israelites started worshipping a molten calf and Aaron was not severe in preventing them from it. Now the question worth consideration is, that if Aaron was absolutely obedient to Moses, why did Moses request God: *"Give to me an aider from my family: Aaron, my brother."*<sup>14</sup> Could not he take his brother with him by himself? Did not the aiders and helpers of the Prophet and Jesus Christ come out of their respective communities? And Moses was raised to a nation, which, although they showed many weaknesses in their practical life, did not hesitate at all to accept him as a prophet. All of them paid allegiance to this messenger of God and followed him wherever he led them. When Moses appointed scores of other men to do various jobs, could he not entrust Aaron with a job? Would Aaron have disobeyed him? In fact, such a doubt only arises out of lack of understanding of the Qur'án. If there are, on one side, the words: *Hast thou, then, disobeyed my order?*, on the other, in the prayer of Moses to God, the following words also occur: *Add to my strength by him, and make him share my task.*<sup>15</sup> And anyone who shares the task must necessarily be to an extent possessor of the command (*sáhib-i-amr*) as well. On the one hand, Moses blames Aaron for disobedience; on the other, he believes him to be a *sharer* in his task. In fact, the point is simple to understand. There is no contradiction in it. Moses and Aaron were both possessors of command, as is clear from the above verse. By reading the Torah, in whatever condition at the moment it is, we know that some work was entrusted to Aaron and some to Moses. For this reason, the office of priesthood (*kahánat*) has been continued among the descendants of Aaron as their exclusive prerogative. So much so, that Mary, the truthful, who belonged to the priestly class,<sup>16</sup> has been called in the Qur'án the sister of Aaron. When, under the Divine command, Moses went to the Mountain for forty days, then Aaron was entrusted with all the work. A part of his work was that in which he was himself (*sáhib-i-amr*), and the other part of the work was that where he exercised the power delegated to him by Moses; and it was this work of deputation where Aaron exercised leniency so that Moses might not blame him for causing dissensions among the Israelites; and this has been made clear by the Qur'án in the following way:

*"And Aaron indeed had said to them before: O my people, you are only tried by it, and surely your Lord is the Beneficent God, so follow me and obey my order. They said: We shall not cease to keep to its worship until Moses return to us. (Moses) said: O Harun, what prevented thee, when thou sawest them going astray, that thou didst not follow me?"*<sup>17</sup>

And the excuse which Aaron made was also clear:

*"Surely I was afraid lest thou shouldst say: Thou hast caused division among the children of Israel and not waited for my word."*<sup>18</sup>

To keep the nation united was the job of Moses. But, on the other hand, Aaron's saying to his people *ut'iu amri* (obey my order) showed that he himself was also the possessor of command (*sáhib-i-amr*), as is evident by Moses' prayer *make him share my task.*<sup>19</sup> The fact is, then, this, that Moses had found himself unable to bear the whole burden. Therefore, he prayed to God that he should be helped by another prophet who should be responsible for a part of the work. For the same reason, the Qur'án says about the Torah: *And We gave them both the clear Book.*<sup>20</sup> That is to say, the Book was given both to Moses and to Aaron. Thus,



there is no doubt about it that Aaron was a sharer in the prophethood (*sharik fi al-nubuwwah*) of Moses and both were the possessors of command, although in the absence of Moses it was Aaron only who possessed the command. It was because of this that Moses used the words *afa'asaitu amri* (*Hast thou disobeyed my command?*). Otherwise, in their respective jobs they were both the leaders of the Israelites.

**The fifth distinction : a prophet is a follower of revelation but a non-prophet makes use of *ijtihad***

The foregoing arguments from the Qur'an and the Hadith also point out another distinction between a prophet and a follower, which is that, in solving the difficulties concerning matters of faith, a prophet waits for the revelation to come but a follower makes use of his judgment (*ijtihad*). The reason is obvious. When a non-prophet attains to all the excellences by following his prophet, then at times of solving a religious problem it is, however, necessary that he should make his own efforts and run towards the same source from which he had originally got light and guidance. But the source of the light of a prophet is God. Therefore, he turns towards Him for guidance. Thus, a disciple exercises his judgment in matters concerning religion and a prophet gives judgment by the revelation he receives from God. A disciple cannot give this status to his revelation that it should be considered the basis for solving religious problems. But, as he also gets a little light besides his scholarly judgment (*ijtihad*), therefore, his revelations and inspirations can guide him at times of need, but he cannot advance them as arguments by themselves in solving these problems. He is not entitled to say that, because he has received a certain inspiration, therefore a certain point should be considered right in accordance with his revelation. His inspiration, however, serves only as an aid to him in his exercise of judgment (*ijtihad*). His mind is turned towards the truth by a revelation which is clearest and surest in its form and then by his own *ijtihad* he throws light on the various aspects of that problem. Thus, in this manner, the disciple's revelation gives his *ijtihad* a high status and saves him from stumbling and from errors. If he has made a mistake in his previous *ijtihad*, this revelation removes that mistake. In short, the disciple gets all sorts of help in his *ijtihad* by his revelation. But, as he is himself nobody as compared with his prophet, so is his revelation of no independent value. It is only a means of help to him. A prophet also sometimes stands in need of exercise of judgment, but where *ijtihad* would not work he should be guided according to his need by Divine Revelation.

In short, this also is a clear distinction between a prophet and a non-prophet. I may repeat it that in the intricacies of faith a prophet is supported by Divine revelation and a non-prophet by *ijtihad*. The prophet gets his light direct from God, therefore, for receiving further light he turns towards Him. The latter gets his light from his prophet, therefore he always turns towards this source from which he originally received the light.

**The sixth distinction : the duty of a prophet is that he should communicate all his revelation to men**

The sixth distinctive feature between the revelation of a prophet and that of a non-prophet is this, that the revelation of a messenger, by virtue of its being sent for the guidance of men, that is to say, because it contains in itself all that is needed for guiding man, and because it is specially protected and it is at that time to be held above all the previous revelations, it being sent from God for a special

purpose who has made its acceptance most essential, therefore, it is obligatory on the messenger also that he should convey and pronounce to mankind every word of it, which has been revealed to him. The Qur'an is explicit on this point when it says : "O Messenger, deliver that which has been revealed to thee from thy Lord, and if thou do (it) not, thou hast not delivered His message."<sup>21</sup> Similarly, it has been generally stated about the messengers: "But have the messengers any duty except the plain delivery (of the message)? And certainly We raised in every nation a messenger."<sup>22</sup> Thus, as the Divine messages of messengers have certain characteristics, similarly, the communication of those messages has a certain peculiarity which is that every word of these messages should be conveyed to the people. This peculiarity only belongs to messengers because the revelation which is sent to them — *wahy matluww* (*revelation meant to be recited*) — is meant for the guidance of the people and it also contains commands and prohibitions. It is, however, the first duty of a messenger to communicate them to his people. But the position of the revelation of a disciple is different. In matters of guidance, commands and prohibitions and in the other details of *shari'ah* he totally stands in need of the revelation of his master prophet, and his revelation generally consists of *mubashsharat* (*good news*) or prophecies, and it is not obligatory on him to communicate all his prophecies to others. Therefore, he is not commanded to deliver every word of his revelation to the people. So this is the status of the revelation of the followers of the Prophet Muhammad. Because this revelation according to the Hadith: *Lam yabqa min al-nubawwat-i ill al-mubashsharat*, i.e., *There is nothing left of prophethood except good news (mubashsharat)*, none from among this *ummah* is obliged to communicate every inspiration of his to others. Those who are divinely appointed for a special purpose are commanded to announce some of their inspirations (*ilhámât*). It is not because a certain *ilhám* is a special kind of revelation but because something needs an announcement, or the communication of some of these inspirations becomes essential for the manifestation of a sign which in its turn becomes the source of strength to the religion (of Islam). The main object of prophecies is to aid the Divine religion. Therefore, only for the support of religion, or with a view to increasing the faith of the believers, or to silence the deniers can they serve the purpose of revelation and for this object they can be published as well. Otherwise, every inspiration (*ilhám*) which a follower receives need not be communicated to the world.

**The seventh distinction : the revelation of a prophet can alter or abrogate the previous *shari'ah***

The seventh distinction between the revelation of a prophet and that of a non-prophet is that the revelation of the prophet can abrogate, alter, or add something to the previous *shari'ah*, but the revelation of a non-prophet — that is of the follower — does not enjoy this status. For instance, God gave Moses a Law (*shari'ah*) which contained details about mutual dealings, and particularly about worship. After Moses many prophets were raised in this nation. Although the *shari'ah* remained the same which was given to Moses, those prophets were the direct recipients of the Divine grace like Moses. In other words, their relation with Moses was not the relation of master and servant but of law-giver prophet and his successors, or the one who laid the foundation of a building and those who completed it. The foundation of this nation was laid down by Moses, but it was not destined that he should make it perfect. So much so that during his life the nation could not get the mastery of the



sacred land about which a Divine promise was given to them. Because this nation had a great relation to the last prophet, Muhammad (peace and blessings of God be upon him!), therefore God willed it like this that the nation of Muhammad should also be especially educated. For such an education (*tarbiyyat*), many prophets were sent after Moses: *We sent Our Messengers one after another*,<sup>23</sup> says the Qur'án; the names of some of them have been mentioned therein. These prophets had been completing the building which was started by Moses till the chain of messengership was cut off in this nation by the appearance of Jesus Christ. As the Torah, the *shari'ah* of Moses, was but endemic in its scope and teaching, besides its being meant for a particular nation (*mukhtas al-qaum*) it was limited to a particular age (*mukhtas al-zamán*). Therefore these prophets also communicated to their nation new teachings from God according to the new conditions. Whereas on one hand their task was the purification of the Israelites, on the other they also kept on making some changes in the commands of *shari'ah* under Divine instructions. A clear evidence of this change and alteration is found at the time of Jesus Christ. The Qur'án has clearly witnessed this fact in the words: *I allow you part of that which was forbidden to you*.<sup>24</sup> The Gospel, in whatever condition it is at present, explains very well this verse of the Qur'án where Jesus Christ openly declares: *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That you resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also*.<sup>25</sup> In other words, it is alteration in the law of retaliation (*qisás*). Similarly, he affected a change in the law of divorce<sup>26</sup> and some other matters, although the Messiah was the successor (*khalifá*) of Moses as other Israelite prophets were who appeared after Moses. Thus, we can judge from it about others that they should have also made such alterations in their respective ages. It is, however, as clear as daylight that the Torah was not a complete and perfect book. Some of its commandments have been retained by the Qur'án, for instance: *Thou shalt have no other gods before me, thou shalt not commit adultery, thou shalt not steal, and honour thy father and thy mother*.<sup>27</sup>

But some of the commands which were given according to the needs of the time, as, for instance, the severe law of retaliation, which was only a temporary measure, as the other aspect of the problem (i.e., forgiveness) was ignored in it, in such commands of course the need of change must have always been felt (by various prophets), as happened in the case of Jesus Christ. If the Torah did not stand in need of such prophets who would make changes in the Law under God's instructions, from time to time, and in accordance with the needs of their age, then the Law of retaliation would not have been left incomplete for the Gospel to fulfil. It was quite possible that God would have revealed to Moses the following perfect teaching: *And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with God*.<sup>28</sup> Now retaliation is here not made compulsory, but the words *mithlu há* (like it) show that evil must be requited by punishment proportionate to the evil. On this golden rule are based today all the laws of justice of the civilized nations. And, as in the Torah, vengeance in every case is not necessary. And then this teaching has removed the two defects of the teachings of the Gospel as well. *Firstly*, the exercise of forgiveness is not recommended in every case, as has been done in the Gospel that "whoever shall smite thee on the right cheek turn to him the other also". This is quite impracticable and even a staunch follower of Christianity cannot make it a rule of his life

*Secondly*, the exercise of forgiveness has been restricted with amendment, that is one should only resort to forgiveness when it will mend the matter and be of some good to the wrongdoer. Now this perfect conception of justice is neither found in the Torah nor in the Gospel. The Torah contained a part of it which was imperfect because punishment was made compulsory and the Gospel contained another part which was also defective because there forgiveness was made essential and no scope was left for punishment. The real cause of all this was that the Israelites were not yet capable that Moses or Jesus Christ or the prophets who passed in between could give them complete and perfect teaching. And if it was, however, given to them it could not have helped them in any way. It was, however, expedient that they should have at one time the Mosaic law of retaliation, but when they went to the other extreme in the application of this law then another aspect of the teaching was needed. This point can well be established by Jesus Christ's own words when he says: *I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth (i.e., Ahmad or the Paraclete) is come he will guide you into all truth*.<sup>29</sup> In short, this one instance is enough to prove that in the *shari'ah* of Moses some matters needed alteration or modification even before the *shari'ah* of Muhammad came into operation. This work was done by those prophets who came after Moses. Thus, there is no doubt that the revelation of a prophet can alter and abrogate the *shari'ah*, but the revelation of a follower cannot do so. The follower does not come to perfect the religion, but only for its revival, and he cannot subtract from it or add anything to it.

#### The testimony of the Qur'án that commands may be altered or modified

The Qur'án has expressed this idea in a very subtle way. This is, in fact, such a pure and beautiful book that the more a person reflects and contemplates over it the more he becomes its admirer and his heart is involuntarily allured by it. The Qur'án does not mention the abrogation of *shari'ahs*, because actually the whole *shari'ah* (law) is never completely abrogated. After all, the first prophet who was raised by God was also given the command that God was One and He alone deserved to be worshipped and that there was no associate with him. The prophet who was sent last of all was also given the same message. Therefore, the *shari'ah* of even the first prophet can never be abrogated in its entirety. As all the prophets had been fundamentally giving the same teaching, it is not even correct to think that a prophet could abrogate the all-in-all teaching of another prophet. It is for this reason that the Qur'án has not mentioned about the abrogation of *shari'ahs*, but has rather stated: *Whatever message (or verse) We abrogate or cause to be forgotten We bring one better than it or like it*.<sup>30</sup> This signifies that the verses of God which are revealed to the prophets have sometimes to be abrogated and sometimes people forget them. In both these cases God sends down other verses. That is His general practice. This does not specially refer to the Qur'án, but it has been stated that God has been doing so from the beginning. Thus, after the words which follow the above verse, *Knowest thou that God is Possessor of power over all things?*,<sup>31</sup> it has been stated, *Knowest thou not that God's is the kingdom of the heavens and the earth?*<sup>32</sup> As a king finds it necessary to introduce changes from time to time for the betterment of his subjects, similar is the case with the Possessor of the kingdom of the heavens and the earth, as has been mentioned here that God reveals another verse after



abrogating the previous one, or He sends the new verse because the old one has been forgotten.

Actually, it is a hint towards a general principle. Evidently, this work is done through the prophets. When it has been stated as an absolute principle at one place that God does so through the prophets and nowhere in the whole of the Qur'án has it been mentioned that some prophets were exempted from this Divine law or practice, or that there have been prophets who could not alter or abrogate some of the verses and that the law of bringing "better than it or like it" did not apply in their case, then it has to be admitted that this Divine practice has continued throughout among all the prophets. In the presence of this general principle we need not bring out illustrations to this effect from the lives of every prophet. Even the Qur'án has not mentioned by name all of them, while, as to those who have been mentioned, their scriptures have not been fully included in the Qur'án. Thus, such a demand is preposterous. God has in any case explained His practice, and an example from among the prophets who judged according to the Torah has also been given. The fact, therefore, is established that a prophet can abrogate some of the commands of the previous *shari'ah* and give new commands instead, whether he himself is called a prophet with a law or without a law. And this was the distinction which I referred to above, that the revelation of a prophet can alter or abrogate the laws of the previous *shari'ah*. The question is not only of the potentiality of doing a thing but doing it actually, and such an illustration from the Qur'án has been shown by me just now (3 : 49). On the other hand, the revelation of a non-prophet cannot introduce the slightest change even in a minor law of the *shari'ah*. This is a clear distinction indeed.

#### **The eighth distinction : the revelation of a prophet completes the guidance**

Evidently, the real object of the raising of a prophet is that he should show men the way to guidance which would help them in their self-purification and spiritual upliftment, so that they may attain to the perfection for which they have been created. Now, if a prophet does not show the way of guidance, the real object of his coming becomes void. In other words, his being raised as a prophet of God has no meaning at all. If it is said that he helps in the self-purification of his people, either by leading them in the light of some previously revealed guidance or by making them follow in the footsteps of a previous prophet, then this work is that of a *mujaddid* (renovator) or a *muhaddath* (one spoken to by God) who is a follower. This means that anyone who teaches the people not to obey himself but another prophet and to tread in the prophet's steps and to make the prophet their guide and pattern and to get from the prophet their spiritual blessings, is not a master but a servant. He himself has a master to whom belongs all his miracles (*karámát*) and supernatural signs. He calls men to the same fountain which has quenched his own thirst. Those who thirst let them also come to this fountain of life. He calls men to the same source of light which has enlightened him. Those who grope in the darkness, let them go to the light. But prophets are different people. They are themselves the source of light and guidance for men. They receive guidance from God and teach men accordingly. I have already discussed this point in the first chapter that in the Divine Scheme of things the object of the sending of prophets was to bring guidance for men, and it has also been mentioned in the Qur'án that each and every prophet was the bearer of guidance (*hidáyah*) and that it was a prerequisite of his office that he should make the previous guidance perfect.

This might have become indispensable for various reasons, perhaps that guidance was unable to help any more a nation to attain to perfection, or some defect might have crept into it, or it might have been lost or forgotten, or the needs and circumstances of the nation might have changed, so that it had to be abrogated, altered or modified ; but the raising of a new prophet meant that something was out of order in the previous *shari'ah*.

About other prophets it is an acknowledged fact, but it is sometimes said that the Israelite prophets who came after Moses did not bring a new guidance. The Qur'án, however, rejects this view. Let us consider the case of the Torah and the Evangel. If it is proved that the Evangel brought new teaching, new guidance and new light, then the position of all the prophets coming after Moses becomes clear. At one place in the Qur'án it has been mentioned : *And He will teach him the Book and the Wisdom and the Torah and the Gospel*,<sup>33</sup> and at another place in the chapter *al-Má'idah* (The Food), where it has been first stated about the Torah that : *Surely We revealed the Torah, having guidance and light*,<sup>34</sup> and then a mention has been made about the Gospel that : *And We gave him the Gospel, containing guidance and light and verifying that which was before it, and a guidance and an admonition for the dutiful*.<sup>35</sup>

Thus, when in spite of the existence of the Torah a mention has been made of another prophet who brought guidance and light, the case of other prophets must be judged in view of this fact, and it must be admitted that all the prophets who came after Moses brought guidance and light and were instrumental in perfecting the guidance.

#### **The ninth distinction : the prophetic revelation is recited in prayers**

Another peculiarity of the prophetic revelation not shared by any other revelation is that it is recited in the prayers. In fact, this revelation possesses such effect that its mere recitation even helps in the purification of self. Therefore, the first task of a messenger is that : *Yatlu 'alaihim áyátihi*, i.e., *he recites to them the messages of God*, and at some places after this a mention has been made of *wa yuzakk-ihim*, i.e., *and he purifies them*, which indicates that the recitation of these messages (*áyát*) is not an ordinary affair but is a means to self-purification. This is, however, an acknowledged fact that the *wahy matluww* (revelation recited in words) of every prophet, that is the revelation which is brought down on him through Gabriel, is recited by his *ummah* and his followers in their prayers. But, besides the *wahy matluww* of the prophet, no other type of revelation is allowed to be recited in prayers. It is due to this that the revelation of a *wali* (saint), *mujaddid* (renovator) or *khalifa*, however great his rank may be, cannot be recited during prayers.

#### **The tenth distinction : it is essential to believe in the possessor of prophetic revelation, and his denier is a veritable káfir**

This is as clear as daylight from the Qur'án, that he who is raised by God is *mu'min bihi*, that is to say to have faith in him is essential. The Qur'án says to this effect : *The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in God and His angels and His Books and His messengers, We make no difference between any of His messengers*.<sup>36</sup> This means that belief in all the messengers is equally necessary. At another place in the Qur'án it has been stated : *Those who disbelieve in God and His messengers and desire to make a distinction between God and His messengers and*



say : *We believe in some and disbelieve in others ; and desire to take a course in between, these are truly disbelievers.*<sup>37</sup>

This means that the denial of any messenger makes a person a *kāfir*. To the same effect revelation was sent to the disciples of Jesus Christ : *I revealed to the disciples, saying, Believe in Me and My messenger.*<sup>38</sup> In short, belief in a messenger is one of the fundamentals of Islam, and anyone who is the denier of a messenger is a veritable *kāfir*. When a Muslim believes in Muhammad, the seal of the prophets, he, in fact, comes to believe in all the messengers. The names of some of the messengers have been clearly mentioned in the Qur'an. Therefore, their denial takes a person outside the fold of Islam, and as to the names which have not been mentioned, a general faith in them is enough. We believe in all the messengers, wherever they might have been raised, in India, Iran, China or Japan. But besides the messengers, the other appointed ones of God, such as *mujaddids*, faith in them is not essential to become a Muslim. Their denial is the denial of only a part (branch), but the denial of a prophet or messenger is the denial of a fundamental, the denial of the root itself. Therefore, the denial of a part does not necessitate the denial of the whole.

The Qur'an on the other hand regards the denial of prophets even appearing after Moses as *kufr*, as has been mentioned : *(We believe in) that which was given to Moses and Jesus and (in) that which was given to the prophets from their Lord. We do not make any distinction between any of them.*<sup>39</sup> Thus, the truth is that a prophet must necessarily bring a new command. Otherwise, what is the significance of a prophet being raised if he has not brought something which has to be communicated to people? The making of prophecies alone is not the object of prophethood. On this point a detailed discussion will be made afterwards. Here I only want to show the difference between *wahy-i-nubuwwat* and *wahy-i-wilayat*, that by the denial of the former one becomes a *kāfir* and by the denial of the other one does not become a *kāfir* though he is liable to account and, if he increases in his enmity, a time comes when it causes destruction to his faith. The same has been the belief of Muslim divines. Thus, Sayyid 'Abd al-Qādir al-Jilāni makes the same distinction between prophethood and *wilayah* (sainthood) in one of his books :

“And the difference between *nubuwwah* (prophethood) and *wilayah* (sainthood) is this, that prophethood is the communication of the Most High God and with it is revelation with Spirit from God (i.e., Gabriel). This is that, the acceptance of which is necessary, and he who rejects it is a *kāfir* because he rejects the communication of God. And sainthood is this, that the Most High God supports him with inspiration (*ilhām*) which is communicated to him. This *kalām* is for the prophets and *hadith* is for the saints (*auliyā*). He who rejects the *kalām* is a *kāfir*, because he rejects the *kalām* of God and His revelation. And he who rejects the *hadith* does not become a *kāfir* but unlucky (*khā'ib*) and that becomes heavy on him and his heart is flabbergasted because he rejects that thing from God which had brought the love of the Most High God.”<sup>40</sup>

#### The eleventh distinction : every prophet brings a book

According to the Qur'an, every prophet brings a book. In the chapter *al-Hadid* (The Iron) we read : *Certainly We sent Our messengers with clear arguments and sent down with them the Book and the measure, that men may conduct themselves with equity.*<sup>41</sup> This verse is a conclusive proof that a book was revealed to every prophet, as the words

*anzalnā ma'ahum al-kitāb* (sent down with them the Book) clearly point towards this fact. Then in the chapter *al-Baqarah* (The Cow) it has been stated : *Mankind is a single nation. So God raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed.*<sup>42</sup> It is evident that God has stated a general principle here according to which sending down of books has been mentioned with the raising of prophets. What further evidence is needed when in the first verse above the revelation of the Book was mentioned with the messengers and in the second verse with the prophets? These two verses prove beyond doubt that, with every messenger and prophet who was appointed for the reformation of the people, the Book was also sent down. The Book of every prophet was his prophetic revelation which descended on him for the guidance of men, whether it was in the form of law, guidance containing certain commands and prohibitions, or only guidance for the self-purification. Those who have taken the Book as necessarily meaning the *shari'ah* (Law) have found difficulties in understanding this verse. The Book does not necessarily mean *shari'ah*. On the other hand, *shari'ah* is a part of the Book. To some prophets *shari'ah* was revealed and to others not. But there is no doubt about it that every prophet brings more or less some messages (*risālāt*) and communications from God. Thus, whatever are his *risālāt* in fact they are called his *kitāb* (Book).

The third verse in this connection is found in the chapter *al-An'ām* (The Cattle) : *And We gave him Isaac and Jacob. Each did We guide ; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others) ; and Zacharias and John and Jesus and Elias ; each one of them was righteous, and Ishmael and Elisha and Jonah and Lot ; and each one (of them) We made to excel the people. . . . These are they to whom We gave the Book and authority and prophecy.*<sup>43</sup>

If we include Abraham, there are eighteen prophets mentioned in these verses. We find the name of Noah also along with Abraham, who were sent respectively to their nations at different times. There are also prophets who have appeared between Abraham and Moses, such as Isaac, Jacob, Joseph and Ishmael. Moses himself, the great law-giver prophet of Israelites, is also mentioned, and Aaron too, who was a co-prophet with him. The prophets after Moses have been also named here, such as David, Solomon, Job, Zacharias, John and Jesus. In short, the names of all kinds of prophets are found here ; givers of law and the non-givers of law, prophets raised to different nations and prophets consecutively sent to the same nation and also prophets who were appointed together. After mentioning them all, it has been stated that these were they to whom the Book was given and the authority and the prophecy. It is evident that every prophet got authority and prophecy. It does not mean that the authority and the prophecy of a former prophet was passed on to one who came afterwards. It follows necessarily that every prophet should have got a book. It is not possible that only one Book was given to all, nor that some got the Book and others did not, nor that some got the Book by God's own revelation and others were merely given some previous Book. The giving of one Book is not true because the Book which was given to Moses was not the Book which was given to Abraham. The Qur'an has itself mentioned about the scriptures of Abraham and Moses separately (*Suhuf-i Ibrāhīm-a wa Musā*).<sup>44</sup> Again, it cannot be that the Book which was given to Joseph was given to Ishmael. The giving of the Book to some prophets



and not to others is not possible because in this manner the whole statement of the Qur'án is rendered totally defective. In this case, it could also be said that, maybe, some of them got the prophecy and others not. As all of them got the prophecy, similarly, all of them got the book. How clearly this proves the point that *kitáb*, in fact, is the other name of prophetic revelation. The possibility cannot be accepted that the book was given by God by way of revelation to some prophets and others were only asked to act upon a previous book and this was considered the giving of a book to them. This, however, does not seem agreeable, that the giving of a book to a prophet should mean the giving of a garbled and interpolated book. If it is such, there is no sense in its being given to a prophet. If a man who is guided and enlightened by God holds an altered and adulterated book in his hand and declares that this is the Book which has been given to him by God, then there is no faith left for anything in the world.

The second difficulty on this point is about the Israelite prophets who were raised after Moses. But, from among these prophets, there are some whose books have been mentioned in the Qur'án, such as David and Jesus Christ. If all the prophets who came after Moses received the Torah as their Book, what was the peculiarity of David and Jesus? When two prophets coming after Moses were given the books, what prevented others from having them? Neither one would have received any other book except the Torah and, if some had received it, for what reason could others have remained deprived of it? Again, the third point is that as the Qur'án has clearly stated that *átaina-hum al-kitáb* i.e., *We gave them the Book*.<sup>45</sup> Similarly, in the case of David, it is mentioned : *wa átainá Dáuda zaburá*, i.e., *And We gave David the Zabur (a scripture)*,<sup>46</sup> which signifies that the Book which was given to David was *Zabur* and not the Torah. Again, for Jesus Christ it is said : *Wa átainá-hum al-injil*, i.e., *We gave him the Gospel*.<sup>47</sup> This also shows that the book given to Jesus, as mentioned here, was Evangel and not the Torah. It will not be found in the whole of the Qur'án that the Torah was given to David or Jesus Christ, nor that it was revealed to them. The only mention in this respect has been that the Evangel was given to Jesus and the *Zabur* to David. Although the word Torah has been used for Jesus Christ in the Qur'án, it is in some other context. It is not said that the Torah was given to him but that its knowledge was, as has been mentioned in the Qur'án : *Wa yu'allimuhu al-kitába wa'l-hikmata wa'l-tauráta wa'l-injil*, i.e., *And He will teach him the Book and Wisdom and the Torah and the Gospel*.<sup>48</sup> This is the knowledge that God gives to the prophets. In short, the mention of the Evangel being given to Jesus and the *Zabur* to David is found in the Qur'án but not the giving of the Torah. Thus it appears from the verses quoted before (6 : 86-90) that the mention of the books being given to prophets were those books which were given separately to each and every prophet.

Let me remove another misunderstanding here. It might be said that the giving of or sending down of the Torah and the Qur'án to all men has also been mentioned. This is indeed true. But can a wise person say that the Qur'án was sent down to the Prophet in the same manner as it has been sent down to the Muslims? When a book is given or revealed to a prophet it means the receiving of the Book through the revelation of the Most High God. And because, in turn, the *ummah* of every messenger is bound to act upon that Book, therefore, the giving of the Book to the *ummah* could also be used as an expression which, in fact, is only by way of metaphor. The underlying significance of the giving of the Book to a nation is that the Book was revealed to a

messenger and, through him, it was communicated to that particular nation. But, when the same expression is used for a messenger or a prophet, the significance is different and, as has just been explained, means the receiving of the Book by Divine revelation. For lack of space, it is enough to draw attention to the three verses which have been quoted above, which are sufficient to prove that, when the prophets of God are raised, they also bring a Book with them ; or, in other words, God bestows on their revelation such a high status that he gives the name of *kitáb* (Book) to their prophetic revelation. But the name *kitáb* cannot be given to the revelation of a follower.

In fact, the bringing of a book by a prophet is such an obvious and self-evident phenomenon that even a man of ordinary intelligence cannot deny it. The coming of a prophet or a messenger must fulfil the following four conditions :

- (1) The Sender — that is God ;
- (2) The sent one — that is a prophet or a messenger ;
- (3) To whom he is sent — that is his *ummah* or community ; and
- (4) The thing — with which he is sent — that is his book — his *risálát* (messages), the communication of which is obligatory on every prophet.

If the disciple of a prophet is Divinely raised for the reformation of a people he would not bring any messages, he would invite to the Book by following which he has himself attained to perfection. Therefore, he would not possess a book of his own. His main task would only be revival, that is to say, he would invite towards the Book which is true and of Divine origin, free of all defects and alterations. Thus, a book is essential for a prophet and without a book a prophet cannot be a prophet. And prophetic revelation (*wahy nubuwwah*) is in fact the *kitáb* of a prophet, and he who did not get *wahy nubuwwah* is not a prophet, or he who did not get a book is not a prophet either. And a prophet's disciple cannot possess a book. Because if he has a book — and a book is the name of the guidance given for the reformation of a people and the book and the *wahy nubuwwah* is one and the same thing — then, by virtue of his being the recipient of prophetic revelation he should be considered a prophet. His book will of course bring the previous book to perfection, which implies that the earlier book was defective and it was to remove this defect that the prophet who was raised later was given a book. In case a person is made the possessor of a book, the previous scripture must be declared defective. And he who considers the Qur'án defective is not a Muslim. Besides this, the earlier Muslim Imams have had also such a belief that every prophet must necessarily bring a *kitáb* or *sahifah* (scripture). The great Muslim commentator Fakhr al-Din Rázi says : “The Most High God has ended this chapter with this verse : *Surely this is in the earlier scriptures, the scriptures of Abraham and Moses*,<sup>49</sup> which means that every one of the prophets was given a book (*kitáb*) or a scripture (*sahifah*).”<sup>50</sup>

#### The prophets whose books are not known

As against this, it may be said that if it is true that every prophet must bring a book, then where is the book of John? I have, however, given a proof from the Qur'án that every prophet must bring a book. The eighteen prophets, among whom are also found the Israelite prophets who appeared after Moses, the name of John also being mentioned among them, were all given a book from God. From the point of view of common sense this has also been proved as well as from the sayings of the earlier Imams. Now such a



demand, that unless a proof is given to the book of a particular prophet, the whole principle is null and void, is against reason. For instance, the Qur'an mentions it as a matter of principle that: *There is not a people but a warner has gone among them.*<sup>51</sup> This broad doctrine that a prophet was raised in every nation, taught repeatedly in the Qur'an, makes us believe that every nation had its warner, whether we know the name of the prophet of a particular nation or not. Anyhow, we believe in this great truth, which had remained hidden for thousands of years from the wisest men of the world, and had shone upon the mind of an unlearned Arabian, who did not even know what nations then existed and what scriptures they possessed. If, however, we cannot name for certain a prophet in Japan or Africa, it does not mean that no prophet was raised in these countries. Similarly, if the book of a prophet does not exist to our knowledge, it is not fair to conclude that a book was not given to him at all. The scripture of Abraham has been mentioned in the Qur'an, but who can tell where that scripture is? If the book of Noah is not mentioned in the Qur'an, shall we say that he did not bring a book? In any case, if it is assumed that John did not have a book when the Book his brother Messiah was given is in existence and they possess the same status among the Israelite prophets, so much so that the Prophet saw them in heaven at the same place, then if one of them possessed a book what prevented the other from having one? On the other hand, for our purpose it is enough to show one book from all the Israelite prophets who appeared after Moses because, as far as the Law (*shari'ah*) of Moses was concerned, their position and status was the same and the books of many prophets which have been mentioned in the Qur'an are found in the existing Bible.

**The twelfth distinction: the prophetic revelation possesses all the excellences, whereas revelation granted to saints contains only mubashsharát (good news)**

This is the last distinction which the word of God has made between the two kinds of revelations, i.e., prophetic revelation and the revelation which is granted to the righteous servants. Man is endowed with various faculties. His guidance and self-purification demand that all the defects in his faculties should be removed and these should be made capable for attaining to their perfection. Thus, a person who is appointed for this work should himself be perfect in all his faculties and the means, i.e., his revelation, he employs

to do his work should also possess all these aspects (which would help to attain perfection). When a prophet is raised for the reformation of his people, he is made a precept for them, a source from which all blessing is obtained. In these circumstances it is, however, necessary that his revelation should possess more or less all the requisite excellences. The greater the revelation the greater are its excellences and the greater reformation of humanity could be achieved through it. As the Qur'anic revelation far exceeds in its excellence all other revelations, it has produced correspondingly a great revolution in the world. In the same way, according to its degree of status in every country, the message of prophets has done its task of reformation. A follower, while inviting towards guidance, calls to the revelation of his master prophet and not towards his own revelation. Therefore, his revelation does not stand in need of those excellences, although it contains good news (*mubashsharát*), which are from among the aids of religion. They are only a help towards bringing man to the ways of guidance. This difference arises out of necessity, as there are several other differences between *nubuwwah* and *wilayah*. The Qur'an is full of the excellences of the revelations of prophets. That is the true soul from which the world receives its life. About the revelation of the believers, it has been clearly mentioned: *Lahum al-bushra fi 'l-hayát al-dunyá' wa fi 'l-áakhirah*, i.e., *for them is the good news in this world's life and in the Hereafter.*<sup>52</sup> That is to say, the believers are given *mubashsharát*, the rest of the things are found for them in the Qur'an. But the need of the good news remains afresh and thus they are endowed with it. This is also confirmed by the authentic *hadith*, which is: *Lam yabqa min al-nubuwwat-i ill al-mubashsharát*, i.e., *Nothing is left of prophethood except good news.*<sup>53</sup>

As the subject of *mubashsharát* has been discussed in detail elsewhere, therefore nothing more is said about it here. It should be remembered that the good news is excluded from the real prophethood, though in most cases it goes with it. Their door is open even after the termination of prophethood. If these were included in the real prophethood (*asl nubuwwat*), their door would have been shut with the Qur'an. This is the view of all the scholars of religion.

These distinctions between *wahy-i-nubuwwat* and *wahy-i-wilayat* are such that anyone who will reflect over them is not in danger of stumbling over the question of prophethood. And "God leaves in error whom he pleases and guides to Himself those who turn to Him."<sup>54</sup>

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- 1 The Qur'an, 6 *al-An'am* : 50; 46 *al-Ahqáf* : 9.
- 2 *Ibid.*, 7 *al-A'raf* : 203.
- 3 *Ibid.*, 10 *Yunus* : 109.
- 4 *Ibid.*, 39 *al-Zummar* : 12.
- 5 *Ibid.*, 6 *al-An'am* : 154.
- 6 *Ibid.*, 4 *al-Nisá'* : 59; 5 *al-Má'idah* : 92; 64 *al-Taghábun* : 12, etc.
- 7 *Ibid.*, 3 *ál Imrán* : 30.
- 8 *Ibid.*, 4 *al-Nisá'* : 59.
- 9 *Ibid.*, 2 *al-Baqarah* : 97; 3 *ál 'Imrán* : 3, etc.
- 10 *Ibid.*, 5 *al-Má'idah* : 46.
- 11 *Ibid.*, 72 *al-Jinn* : 27-8.
- 12 *Ibid.*, 4 *al-Nisá'* : 64.
- 13 *Ibid.*, 20 *Tá Há* : 93.
- 14 *Ibid.*, 20 *Tá Há* : 29-30.
- 15 *Ibid.*, 20 *Tá Há* : 31-2.
- 16 19 : 28 : "Mary belonged to the priestly class," as Wherry also admits, "because she was of the Levitical race, as by her being related to Elizabeth it would seem she was," and, therefore, she is rightfully called *ukht Hárún*, or *sister of Aaron*, the word *ukht* being by no means limited to the close blood relationship like its equivalent in English. *The Holy Qur'an*, Arabic text, translation and commentary by Muhammad 'Ali (1951 ed.), p. 599.—Ed.
- 17 The Qur'an, 20 *Tá Há* : 90-3.
- 18 *Ibid.*, 20 *Tá Há* : 94.
- 19 *Ibid.*, 20 *Tá Há* : 32.
- 20 *Ibid.*, 37 *al-Sáffát* : 117.
- 21 *Ibid.*, 5 *al-Má'idah* : 67.
- 22 *Ibid.*, 16 *al-Nahl* : 35.
- 23 *Ibid.*, 23 *al-Mu'mínún* : 44.4
- 24 *Ibid.*, 3 *ál 'Imrán* : 49.
- 25 St. Matthew 5 : 38-39.
- 26 "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery" (St. Matthew 5 : 31-2).
- 27 Exodus, 20 : 3, 14-15, 12.
- 28 The Qur'an, 42 *al-Shúrá* : 40.
- 29 St. John, 16 : 12-13.
- 30 The Qur'an, 2 *al-Baqarah* : 106.
- 31 *Ibid.*, 2 *al-Baqarah* : 107.



- 32 Detailed discussion on the subject of abrogation in the Qur'án will be found in Muhammad 'Alí's English translation of the Qur'án (1951 ed.), p. 47, under the verse 2 : 106 ; and his book *The Religion of Islam*, pp. 35-44.
- 33 The Qur'án, 3 *ál 'Imrán* : 47.
- 34 *Ibid.*, 5 *al-Má'idah* : 44.
- 35 *Ibid.*, 5 *al-Má'idah* : 46.
- 36 *Ibid.*, 2 *al-Baqarah* : 285.
- 37 *Ibid.*, 5 *al-Má'idah* : 111.
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- 39 *Ibid.*, 2 *al-Baqarah* : 136.
- 40 *Ghaniyyah al-Tálibin*.
- 41 The Qur'án, 57 *al-Hadid* : 25.
- 42 *Ibid.*, 2 *al-Baqarah* : 213.
- 43 *Ibid.*, 6 *al-An'ám* : 85-7, 90.
- 44 *Ibid.*, 87 *al-A'lá* : 19 (The scriptures of Abraham and Moses).
- 45 *Ibid.*, 6 *al-An'ám* : 90.
- 46 *Ibid.*, 4 *al-Nisá'* : 163 ; 17 *Bani Isrá'il* : 55.
- 47 *Ibid.*, 5 *al-Má'idah* 46 ; 57 *al-Hadid* : 27.
- 48 *Ibid.*, 3 *ál 'Imrán* : 47 ; also 5 *al-Má'idah* : 110.
- 49 *Ibid.*, 87 *al-'A'lá* : 18-9.
- 50 *Matálib 'áliyah*.
- 51 The Qur'án, 35 *al-Fátir* : 24.
- 52 *Ibid.*, 10 *Yunus* : 64.
- 53 *al-Bukhári*.
- 54 The Qur'án, 13 *al-Ra'd* : 27.

## Muslim Emigre

At rise of sun and at its set  
 Alone must I the Fajar keep.  
 No more I hear from minaret :  
 "Prayer is better than sleep."

And these my waking words at morn,  
 And when the day's last step is trod —  
 Firmly on my lips still borne :  
 "All praise is due to God."

Few my faith's simplicity  
 Seek to share or understand.  
 Stranger, oft I pray for thee :  
 Pray for all in this strange land.

What tho' in Gaza there be loss ;  
 What of waste in Askelon ?  
 Rise Crescent, Star or even Cross,  
 God only wins and He is One.

A closing word, good stranger men :  
 When I in Earth am buried deep  
 My soul shall hear an Azan then —  
 Prayer indeed was better than sleep.

ALAN C. REIDPATH.

## God Still Speaking

We read in sacred books  
 That God did speak to holy men  
 In many different ways,  
 But hath the present age  
 No God to seek  
 Or is God silent  
 In these latter days?  
 The word would be but a hollow sound  
 If he who spake were not speaking still,  
 But God is still speaking  
 Though men they will not hear  
 And thus have lost the path of life  
 The way that is so clear.

DUGALD SEMPLE.



# A NEW ERA IN PAKISTAN UNDER AYUB

By 'ALI AHMED, M.A.

The new era in Pakistan has brought about economic stability and social and educational solidarity, has removed political uncertainty and financial bankruptcy, has mitigated the sufferings of the people to a great extent, has replenished the public treasury by creating a healthy and peaceful atmosphere, has strengthened her international position and above all, has ensured the security of the life and property of the public. From the constitutional point of view, though the present regime appears somewhat paradoxical to our friends at home and abroad, it is indeed a blessing in disguise.

7th October 1958 will go down in history as a red-letter day as it saw, for the first time, the dawn of peace and prosperity in Pakistan under the leadership of an illustrious son, Field-Marshal Muhammad Ayub Khan. At a time when the political horizon of Pakistan was trembling with a thundering cloud and internal chaos was speedily eating into her body-politic, the sudden appearance of this great political wizard, nay, a shrewd diplomatic giant, to deliver his troubled brethren from such a national gloom, set an unprecedented landmark not only in the intellectual and cultural upheaval but also in their friendly intercourse with other civilized States of the world.

The fate of Pakistan unfortunately fell in the hands of the so-called leaders, under whose whims and caprices this newly-born State became a hotbed of sedition, party faction and political intrigues, and under whose mal-administration and corrupt practices, disorder and disruption became almost the order of the day. In their place has appeared a saviour with a new "ism" and a new hope and inspiration to give succour to the mouth of his suffering people.

Nowhere in Pakistan, save in the commercial centres, social and educational institutions, do we find at present a sense of discontent and disintegration, and it appears that a new era has been ushered in to put forth a new life and reawakening by a complete re-orientation and reorganization of the old administrative set-up. Ninety-nine per cent of the people now give thanks to God for the blessings thus showered on them under the supreme command of our beloved General who had to take this historical lead at a time when most of the people were given up to debauchery and moral degradation and the very foundation of Pakistan was being shattered.

Now what the people want is a stable administration with an iron hand. The newsmen and journalists and many other interested persons are reported to have asked Ayub Khan different questions as to the duration of the existing Martial Law, but all these questions are immaterial and superfluous to the ordinary public. Let them better ask how long it would take to clean up the country from the rubbish heap of the last few years. The following are a few reforms affected under the new régime :

## **Agrarian policy**

After an overnight success over his cleaning-up campaign against the country-wide decadence befalling all the nation-building institutions during the period of darkness just preceding the present régime, one great problem confronting our leader, was to reclaim all the hitherto uncultivated lands lying desolate all over the country and to

make a fair and equitable distribution of the same as well as those which had been so long overcrowded under the occupation of a few British-created aristocratic landlords by enacting a Land Reform Act. His unflinching and untiring efforts ultimately bore fruit with the help of a few chosen friends of rare merit and outstanding calibre. Nothing daunted, he went on ceaselessly with his mission heedless of any criticism. The timely drive he launched to eradicate all the anti-social elements and reactionary forces ; the measures he adopted to restore peace and order ; the magnetic power he exercised over even his deadly foes ; and, above all, the inspiration he instilled into the drooping spirits of his countrymen, must write a golden chapter of the history of Pakistan. His tactful policy in enforcing the Land Reform Act and his Himalayan Irrigation Projects to save millions of acres of arable land from the jaws of the all-devastating floods clearly show his selfless devotion to his dear motherland.

Agriculture, with which the life and death of a nation is closely associated, had so long been a neglected subject. The cultivators were left to till lands with their traditional antiquated methods and the result was that they could hardly produce their bare requirements, even by the constant application of additional labour and capital. But ever since the inception of Ayubism the top-most priority has been given to agriculture. Many agricultural technical institutions have recently been started for giving training to the cultivators regarding modern scientific methods, and to this effect a huge agricultural loan has been advanced on minimum interest for the purchase of the necessary implements and manure, which can be supplied now in large quantities from the factories started by the Government, and it is expected that, if this state of progress be allowed to continue during the present Five-Year Plan, Pakistan will not only solve her food problem but also leave a considerable surplus for export.

## **Educational reform**

Next comes the second priority, the educational problem. The century-old defective education system, which was intended to serve the cause of the foreign rulers through English as the medium of instruction, has produced quantity rather than quality, and turned our adolescents into so many crammers and by-products. English culture and tradition, English customs and conventions and English ways and manners have been so deeply implanted in the minds of our English-knowing political leaders that they have totally forgotten to renovate the lurking genius of our educational institutions and thereby build up a noble edifice



of learning for our future generations. So our children, though quick in understanding, sharp in merit and brisk in movement, lag far behind the progressive world.

Our healthy school and college population, mostly hailing from hearth and hamlet which retain memories of their glorious past, were entirely left to the grip of a few self-seeking political monsters and pro-Bharati underlings and used as propaganda instruments, and the venom they thus injected into their tender vein by sowing the seeds of communal hatred, racial animosity and regional provincialism by thrusting the whole national calumny on our West Pakistani brethren that the English had been replaced by another White Nation to squeeze and exploit the East Pakistani people, dislocated the whole educational fabric and vitiated the atmosphere in such a way and to such an extent that a reign of terror and frustration prevailed everywhere and I feel constrained to note that at the critical moment of our national life there was no God anywhere in the world except in Pakistan.

From the time of the death of the Father of the Nation, the *Qua'id-i-Millat* Liaqat 'Ali Khan, till the dawn of Ayubism, no effective constructive plan or programme was practically chalked out to supply intellectual food to our juvenile and jubilant students. The hidden reason was soon analyzed by our deliverer. Under his able guidance and control a new turn has come to the life of his people. The whole thing has now undergone a radical change. His earnest and assiduous efforts in giving a concrete shape to our education have been received with applause even by his antagonists. An Education Commission set up just after the *coup* has already announced its historic report recommending an overall change in the existing educational structure. Besides compulsory free primary education, about ten lakhs of students now receive education in both Secondary and University stages.

### **Industrial development**

As in the sphere of agriculture and education, so also in the field of industry. Ayub Khan has brought about a great revolution. Having tightened up the rein of administration and weeded out the root of corruption, he has devoted his undivided attention to speed up the country's industrial development projects. It is an utter misfortune that a country like Pakistan, with abundant natural resources and raw materials, so long supplied food only to foreign factories and imported their finished products at a high price, to the sheer wastage of our national fund, but the sudden rise of Ayubism has imposed a tremendous check upon such a free flow of national wealth to the import of various costly luxuries from outside countries.

Arrangements have been made to encourage and patronize the native industries for the consumption of the bulk of the country's raw materials. More than two dozen jute mills, working in two shifts, not only meet her total demand but also can export a substantial surplus. As regards cotton industries, Pakistan is now fully self-sufficient. Her 100 cotton mills have already dazzled the eyes of the foreign industrialists. The biggest Asiatic Chandraghona Paper Mill and Khulna Newsprint Mill, the two largest shipyards and two Gas Pipe-Line projects have been doing wonders to earn foreign currency. The large Kaptai hydro-electric project at Chittagong, with a productive capacity of about 80,000 kW., is expected to go into production definitely in 1961 and to electrify the whole of East Pakistan. Now what is needed further is a steel plant, and this will be set up within this year, and, behind all these, the switch of Ayub is a potent factor.

### **Refugee problem**

Next comes the refugee problem. Ayub spares no pains to spend his last mite in the cause of his refugee brethren, who had to make the greatest sacrifices to achieve Pakistan. Quite alive to his personal responsibility and to this stern reality, Ayub, a fair-complexioned devout Muslim with penetrating eyes, has come forward with healing balm to soothe and console these homeless people. It is very gratifying to note that thousands of refugee colonies are now being constructed, a great percentage of the national service has been reserved to make their provision, and recently-reclaimed lands are also being distributed among them to solve their food problem.

### **Constitution making**

As the previous constitution based purely on Western democracy was unsuited to the present needs and conditions of Pakistan, a committee of law-giving experts has been working day and night to frame our future constitution quite in keeping with the greater interest of the country. In a country where about 80 per cent of the people are illiterate and ignorant as to their rights and responsibilities, the question of a Democratic Government in the truest sense of the term is nothing but a mere farce. Let the people first cultivate the habit of self-denial and a sense of patriotism and political consciousness and, in this respect, Ayub's wide campaign against illiteracy and his overwhelming votes of confidence in the Presidential Election of February 1960, under basic democracy, clearly indicate a gradual step to the attainment of perfect democracy.

### **Foreign policy**

The prestige of a nation specially depends upon how she formulates and conducts her foreign policy in relation to other States. But in this respect Ayub has gone a step ahead by crystallizing the whole affair and by drawing the attention of the Western hemisphere to the strategic military importance of Pakistan. As the eagle eyes of all the Big Powers have all along been closely set upon the rich oil wells of the Middle East, no foreign policy of Pakistan can be framed unless it is turned to the cause of the Arabs. The failure of the previous Government to solve their many divergent political problems, as, for instance, Israel (an artificial creation of the Anglo-American *bloc* to strike a fatal blow at their unification and thereby to check the growing number of Muslim converts), has isolated Pakistan completely from the Middle Eastern political sphere, but this cool-headed Supreme Commander has vindicated the position of Pakistan by directing all her sympathy and support to Arab national emergencies. The activities of Pakistan during the Suez Crisis clearly presupposes her flagrant diplomatic defeat although her moral support far transcended that of Mr. Nehru and Mr. Chou En Lai. In view of this and other dynamic circumstances, Ayub is to wield his national policy with an eye to the interest of the Muslim States all over the world.

There is no denying the fact that Ayubism has brought about economic stability and social and educational solidarity, has removed political uncertainty and financial bankruptcy, has mitigated the sufferings of the people to a great extent, has replenished the public treasury by creating a healthy and peaceful atmosphere, has strengthened her international position and above all, has ensured the security of the life and property of the public. From the constitutional point of view, though the present régime appears somewhat paradoxical to our friends at home and abroad, it is unquestionably a blessing in disguise.



# MARRAKUSH

## THE HEART OF THE MAGHRIB

By GEORGE KHEIRALLAH

To those attempting an escape from the world of modern efficiency, it is a relief to follow the excellent road towards Marrakush, 150 miles to the south, the Grand Atlas rises majestically in the hazy distance and gives one the feeling that one is drawing nearer to the heart of Africa and to the capital of al-Mansour. For here once upon a time the greatest Emperor of the Maghrib (Morocco) surrounded himself with a galaxy of thinkers and scientists who illumined the Maghrib and influenced the thought of Europe to a high degree. Again, it was here that another Emperor, al-Mansour al-Sa'di, called *al-Dhahabi* (The Golden) reviewed his hosts of desert warriors and hardy mountaineers before leading them to the *Jihad* (Holy War) to expel the European invaders who had established themselves along the coast.

### Three cities of North Africa that helped in the flowering of the European Renaissance

Marrakush and Fez represent the heart and brain of the Maghrib, and with Qayrawan constitute the three cities of North Africa, which were directly or indirectly responsible for the flowering of the European Renaissance. Marrakush throbs with the virile blood of mountain and desert, and its potentialities are promising. It first came into prominence when the Lamtuni chieftain, Yousuf Ibn Taashfine (1062 C.E.) made it his capital. Ibn Taashfine had triumphantly led his desert hosts of Schismic Berbers Almoravides through a disorganized Morocco and Algeria, and had assumed the title of *Amir al-Muslimin*, or Prince of Muslims.

These Almoravides (Arabic: *Murabitoun*) belonged to a religious brotherhood called in Arabic *Tariqa*, meaning path, organized by Ibn Yasin, master and teacher of Ibn Taashfine. After this success, al-Mu'tamid, that worthy and cultured King of Seville, came to Morocco seeking the assistance of Ibn Taashfine against the reconquest of Andalusia by the Christians. Ibn Taashfine responded and led the African and Andalusian Muslims in this *Jihad*, inflicting a crushing defeat on the armies of Alphonso VI of Castile at Sagrajas (Arabic: *Zallaga*) in 1085 C.E. The triumph of the fanatical Almoravides and the marks of appreciation showered upon them by the petty rulers of the Andalusians and their subjects excited their greed and led them to return in 1088 and possess themselves of the country.

The principal reason for the decline of the Arabs in Spain after the passing of the Umayyad Dynasty was the unbridled individualism inherent in their character and tradition, which invariably ended in separatism. Every city became a kingdom; every man felt that he was as good as his brother, cousin or rival, while the Spaniards, imbued with religious fervour, found their strength in unity. The triumph of Almoravides, which disrupted for a time the best Andalusian civilization, nevertheless stayed the complete reconquest of Andalusia by the Christians for centuries.

At the death of Yusuf Ibn Taashfine, his son and heir, 'Ali Ibn Yusuf, found himself in possession of a great and rich empire, and the fanatical untutored Saharean brotherhood (*Ikhwan*), rich in booty, enjoyed unaccustomed prestige. During this short period another religious agitation was taking place in the Sous Mountains, which brought forth Almohades, the most virile and accomplished dynasty ever to rule the Maghrib. We note that the oldest and greatest tribe among the Berbers was the Masmudah; it was well entrenched in the Sous Mountains and valley. From the high crags, its castles, like eagles' nests, dominated its feudal sub-tribes, and the farmers of its fertile valley were doughty warriors.

### Ibn Tumart the founder of the Unitarians

Ibn Tumart, a theological scholar of the sub-tribe, Hurgha, had travelled to Egypt and far-away Baghdad in search of knowledge. It is said that in Damascus, he attended the courses of al-Ghazzali, the greatest luminary of his time. Ibn Tumart returned to the Maghrib fired with zeal for the reformation of Islam as practised in the Maghrib. He wished to denounce schismic innovations, to admonish against current evils and to call for a return to the *Sunnah* (practice) of the Prophet and the al-Khulafa al-Rashidun (*The Right-Guiding Caliphs*).

Landing at Bajayah, Algeria, he lost no time in launching his campaign. In those days every mosque of any importance was open to all Muslim theologians for lecturing and teaching. Among his Algerian pupils a certain youth, 'Abd al-Mu'min Ibn 'Ali, became attached to his master and followed him to Tlemcen, Fez and Marrakush, attending him in his travels and taking his courses. This bright pupil claimed descent on his father's side from Fatimah, daughter of the Prophet Muhammad, while his mother was a Berber of the Kumi tribe. 'Abd al-Mu'min later became the first great ruler of the Maghrib (1139-1163) and established an empire whose glory and culture under his son and grandson eclipsed all that had preceded it since the days of al-Ma'mun, son of Haarun al-Rasheed, at Baghdad.

The zeal and vehemence of Ibn Tumart invariably ran counter to current innovations and the local population often requested him to leave. In Marrakush, the capital of 'Ali Ibn Taashfin, and headquarters of Almoravides, he did not fare any better, but on the contrary ran greater risks. 'Ali Ibn Taashfin, who personally was a high-minded and benevolent ruler, refused to listen to those who wished to kill Ibn Tumart but allowed him to wend his way to the Sous and to return to his tribe.

At Tinmallal he won great success. All the tribes of Masmudah responded to his orthodox teachings and became his devout followers. This, as usual, gave an impetus to the *Jihad* to spread the reform. The followers of Ibn



Tumart were called *al-Muwahhid* or Unitarians, which was corrupted in the Spanish transliteration into Almohades. When Ibn Tumart was ready he sent an army of his followers to attack the Almoravides in Marrakush unless they abandoned their religious innovations. This army under the leadership of 'Abd al-Mu'min was badly defeated and its leader escaped with the remnants of the followers to Tinmallal, where Ibn Tumart assured them of final victory. Before his death, however, he made the chiefs pledge allegiance to 'Abd al-Mu'min and named him Amir al-Mu'minin, or "Prince of the Believers".

Under 'Abd al-Mu'min, the Almohades gradually extended their rule over Morocco, Algeria and Tunisia, as well as over the Spanish peninsula. For twenty years after the occupation of the city of Marrakush, he busied himself in establishing a stable and prosperous government which he bequeathed to his successor.

#### **Al-Mansur — a great figure in the history of the Maghrib**

Yusuf Abu Ya'qub (1163-1184) proved to be one of the most intelligent and valiant rulers of the Maghrib. His administrative ability, his encouragement of the scientists of his time and his guidance of his son, prepared the glorious reign of al-Mansur (1184-1199). In al-Mansur we have one of the most magnificent figures in the history of the Maghrib. A military and administrative genius, he crushed the Spaniards at Alarcos, took Madrid, repacified what then remained of Ummayyad Spain, gave his fleets full control of the western Mediterranean, and consolidated an empire which reached from the Hebrides to Tripoli.

Al-Mansur was renowned for his chivalry, which he carried to an extreme during his victorious campaign in Spain and the siege of Toledo. When the fall of the city was imminent and al-Mansur's complete domination of Spain assured, the mother, wife and daughters of Alfunsh (Alfonso, King of Castile) came out of the city and threw themselves upon the mercy of al-Mansur. "He received them with great honours and extreme consideration, sent them back to Toledo with an escort, laden with wealth and jewels, and ordered his army to raise the siege immediately and march away from the city."

#### **A single phrase that turned the course of history for Muslims**

How insignificant trifles may change the course of history is illustrated by a later incident in the reign of al-Mansur. While the valiant Salah al-Din (Saladin) was dislodging the Crusaders from their Syrian strongholds, Genoa and the lesser maritime cities were thriving in the midst of a ship-building boom, being busily engaged in transporting additional contingents to the battlefields. Saladin lacked a good navy to stop this influx of Crusaders into Syria, while al-Mansur was master of the western Mediterranean, with an unmatched fleet at his command. Saladin accordingly sent an envoy to al-Mansur (1190 C.E.), asking him to use his navy to block the invasion of the East.

This envoy, 'Abd al-Rahman Ibn Munqidh, an Arab of kingly lineage, a doughty knight and a poet of merit, made his way to Morocco with gifts of balsam, fragrant woods, musk, ambergris, inlaid saddles, bows from Arabia and blades from India. On his arrival Ibn Munqidh found that al-Mansur was campaigning in Spain and accordingly awaited him in Fez. When the ruler of the Maghrib and Spain returned, he welcomed Ibn Munqidh and his retinue with his usual munificence, and among other things presented him with 40,000 gold dinars in response to Ibn Munqidh's eulogy composed of forty verses. Yet, notwithstanding all

the courtesies exchanged, al-Mansur declined to ally himself with Saladin — for the beginning of the latter's letter was worded "From Salah al-Din to the Amir of the Muslims", and Saladin, through the mistake of the scribe, it is said, had begrudged al-Mansur the greater title of *Amir-ul-Mu'minin*, or Prince of the Believers. A single phrase thus kept these two great knights of Islam from a co-operation that might have changed the history of the world.

For all his political importance, al-Mansur was above all a patron of learning and of the arts, in the grand manner which recalls the splendours of Harun al-Rasheed and al-Ma'mun. Following in the footsteps of his father, Yusuf, al-Mansur gathered at his court the most advanced scientists of his day, making them his advisors in the conduct of government and his boon companions in his hours of leisure. The great luminaries of his court included Ibn Tufayl, Ibn Rushd (*Averroes*) and Ibn Zuhr (*Avenzoar*).

#### **Ibn Zuhr the foremost physician of the Muslim world**

Ibn Zuhr (1113-1198), called by the Latins "Avenzoar", was descended from a family of distinguished Arabian physicians who had gone from Qayrawan to Spain to grace the medical history of the Western Caliphate. *The Taysir (Facilitatio)*, written by Ibn Zuhr's father, at the suggestion of his intimate friend and pupil, Ibn Rushd, remained until the end of the 17th century one of the most popular and valued treatises on medicine among European students of the art. In this book, which was translated into Latin in 1280, we find the first mention of pericarditis and pericardial exudation, of mediastinal tumors, and tracheotomy, as well as a simpler medication for consumption by prescribing a milk diet and fresh air. Ibn Zuhr practised experimental operations on animals and was the first surgeon totally to excise the uterus because of an error in diagnosis — but he was not the last to do so.

Abu Bakr Ibn Zuhr, the Avenzoar of whom we are speaking here, studied with his illustrious father and in turn became the foremost physician in the Muslim world. His reputation rested on his success as a practitioner rather than on medical writings. His sister and niece also were renowned specialists, the sister in diseases of the eye and the niece in midwifery.

Ibn Zuhr was a great favourite with al-Mansur. Arabian historians throw some light on the magnificence of this monarch when they relate that during one of al-Mansur's intimate gatherings with his learned companions, Ibn Zuhr, who had left his family in Spain when he came to reside at the court of Morocco, spoke of Seville and recited the following verse:

"I left behind a fledgeling bird  
And left with him my heart for toy.  
I domiciled me far and now  
I pine for that small face and boy.  
He longs for me, I ache for him  
And cry for him as he calls for me.  
Love is a tired messenger  
From me to him and him to me."

Al-Mansur was moved by the longing thus expressed and without saying a word to Ibn Zuhr he secretly summoned engineers and architects and sent them forth to Seville. There they meticulously studied the street in which the home of Ibn Zuhr was located. On their return to Marrakush they reproduced that very street, including the



house of Ibn Zuhr, furnishings and all. When this was finished, some of Ibn Zuhr's friends took him for a stroll in the city, and when they came to the newly-built street he stopped, thunder-struck, exclaiming:

"God help me! Am I seeing things?" He passed his hand over his face and rubbed his eyes. "Why, this is exactly like the street in which I live in Seville. Look! this is my very home! Am I dreaming?"

"No, you are not dreaming," his companions answered. "Let us look closer at the house and see if the resemblance is merely superficial."

Imagine the emotions of Ibn Zuhr when he stepped into the courtyard and found playing there the little son he had so ached to see! The Arabian historian terminates the episode by saying, "*Hakadha! Hakadha! Wa'lla fadala!*" "Such and only such is magnificence!"

When subsequently Ibn Zuhr died at Marrakush, the Emperor himself delivered the funeral sermon.

### **Ibn Rush — the greatest philosopher of the Middle Ages**

It is said that a friendly rivalry existed between Ibn Zuhr and Ibn Rushd, for each was fond of praising his birthplace. Historians relate that at last Ibn Rushd settled the argument by saying that it was common knowledge that whenever a learned man died in Seville and they wished to dispose of his books advantageously, they always brought them to Cordova for sale, while if a Cordovan musician died and they wished to sell his musical instruments they always carried them to Seville.

Ibn Rushd (1126-1198), scion of a learned and distinguished Arabian Cordovan family, was the brightest star of al-Mansur's court, and is still universally acknowledged as the greatest philosopher of the Middle Ages. His commentaries on Aristotle, written at the request of al-Mansur, and the lucidity of his own liberal thought, were so appreciated by Europeans that we later find Roger Bacon recommending the study of Arabic to the scholars at Oxford in order that they might fully appreciate the meaning of this broad-minded intellectual, for Bacon felt that the Latin translations were inadequate.

The University of Paris was the particular stronghold of Averroes' philosophy. At a certain period of its history it would not grant a diploma to a scholar who failed to pass in the teachings of Averroes, and it required of its alumnae a solemn oath only to teach those things which were consistent with Aristotle as expounded by Averroes. Padua and Bologna adopted the teachings of Averroes as their guiding light. One notes with interest that Dante, the devout Catholic of a much later period, places Ibn Rushd with Saladin and Avicenna in the Limbo instead of Hell and puts Sigier of Brabant, the champion of Ibn Rushd who died under the ban of the Church, in Paradise side by side with St. Thomas Aquinas. Ibn Rushd coloured the entire thought of a number of generations of Muslims and Europeans, and his influence is very much alive today, in the Muslim countries directly, and in the West through Maimonides, St. Thomas Aquinas, Spinoza, Hegel, etc.

"The layers of the earth," writes Ibn Rushd, "differ according to the depth and variations (cycles, changes) it has passed through. Some layers are composed of disintegrated vegetation, tree and what (other) elements were deposited by the sea when the land was a sea (sea-covered). Mountains either appear as a result of great earthquakes (convulsions) causing sudden changes in the face (surface) of the earth or are formed by the action of running water during periods (cycles) each of which requiring many thousands of centuries.

"Mountains and minerals are the result of similar factors produced during the eternity (remoteness) of time, and man is unable to see anything of their changes during his short lifetime. It is probable that the mountains today are gradually diminishing due to the action of wind and water (erosion) while we are unable to realize these actions (agents), on account of their slow effect; but on the other hand we witness it in the chasms and the traces of ancient animals found in the rocks. For the study of these delvings is very important in eliciting the history of the earth." Ibn Rushd as a physician boldly advocated dissecting the human cadaver in the search for knowledge. He died in Marrakush in 1198.

### **Ibn Tufayl**

However, the venerable dean of the intellectual galaxy at the court of al-Mansur was Ibn Tufayl, who acted both as physician and councillor and wazir. Al-Mansur, like his father Yusuf, was loath to permit Ibn Tufayl from his side. He always lived in the palace and in the imperial camp, the most respected member of the household. When he died in Marrakush in 1185, the Emperor followed the hearse on foot to the cemetery.

On the writings of Ibn Tufayl (Latin: *Abubacer*) nothing seems to have reached posterity except a certain epistle in response to a question asked by a pupil. This treatise, entitled *Hayy Ibn Yaqzan*, meaning "Alive, the son of Wide Awake", is a subtle discourse on natural, universal and metaphysical philosophy. Of special interest in the light of modern science are the description of evolutionary processes, the remarks about gravity, and the positive statement that the sun, earth and planets are round and globular. The whole work, however, is brilliant, important, and of fascinating interest.

### **The hospital of al-Mansur in Marrakush contained all the facilities of a modern Welfare State**

'Abd al-Wahid of Marrakush, a contemporary of al-Mansur, states:

"Al-Mansur erected in Marrakush a hospital unmatched in the whole world. He chose a spacious site in the most cheerful section of the city and ordered the builders to perfect it (the hospital) in every way. They adorned it with beautiful traceries and harmonious decorations exceeding the suggestions given. He ordered the planting of all varieties of fruit trees and fragrant shrubs, and distributed abundant running water to all dwellings therein besides the four pools (basins) in the centre of it, one of which was of white marble. He had it furnished with flooring and woollens, silks and linens of superior quality as well as other necessities that defy description and qualifications. He allotted 30 dinars daily for food, plus the expense for medicines and special remedies. He appointed pharmacists to compound draughts, salves and eye lotions. He also ordered for the patients day garments and sleeping nightgowns for the summer season, as well as winter wear.

"When a patient convalesced or was discharged, if poor he was given living expenses while he readjusted himself. If well-to-do, he was given his money and belongings. The hospital was not devoted to the poor only but to all strangers who were taken ill in Marrakush. These were usually taken to the hospital and continued to remain under treatment until they were restored to health or succumbed.

"Every Friday, after prayer, al-Mansur rode to the hospital, visited the sick and inquired personally as to their condition and the care they were receiving, etc. He persisted in this custom until he passed away. May God envelop him in His mercy."



# THE PHILOSOPHY OF THE ARABIC LANGUAGE

By Dr. 'OSMAN AMIN

As long as there are individuals or nations who continue to be loyal to, and aware of, the language of the Qur'an, their philosophy will always be a synthesis, more or less coherent, of these ideological trends: idealism, awareness of knowing self, inwardness and clarity.

## Language is the real link between the world of bodies and the world of minds

In his *Addresses to the German Nation*, the philosopher Fichte pointed out that languages have a great influence on the development of nations. "Language," he said, "necessarily accompanies the individual throughout his whole life ; it extends its roots to the bottom of his being and reaches the most secret of his desires and thoughts. It forms of the nation speaking it a consolidated whole submitted to laws : it is the sole real link between the world of bodies and the world of minds."

I do not know of a language in the world of which the statement of the German philosopher is more true than the Arabic language.

As a matter of fact the Arabic language has, on the mentality, the ways of thought, feeling and action of the Arab peoples, an impact which surpasses any other in the life of the community, and it is a predominant factor in Arab unity.

## Fundamental characteristics of the Arabic language

What are the fundamental traits of the Arabic language which may have been the expression of a distinct philosophy?

### First characteristic : Idealistic trend

The first characteristic of the language of the Qur'an is that it has an *idealistic trend* unequalled in any one of the languages I know. The philosophy of the Arabic language implies from the very beginning a profound and straightforward idealism which accounts for the "idea" and the "ideal" and places them in the rank of honour and priority.

Since Plato, Western thinkers have striven, behind their languages, to remove the veil laid on that idealism. Only two of the great modern philosophers in the West, Descartes in France and Kant in Germany, were able to discover the ideas of mind and their place in the cosmos. The conclusion of this idealism is that, beside the sense data and beyond our experience of the external world, there exist ideal "forms" or "meanings" and that the reality to us of the external world consists in its being perceived by the human mind.

But this discovery, realized with great efforts by the two great European philosophers, has not yet been established in the minds of the bulk of thinkers and is still an object of controversy and refutation, as may be illustrated by the opposing views put forward by the partisans of materialistic and positivistic doctrines which are still fighting against idealism.

To explain the idealism latent in the Arabic language, I may say that this language, by the nature of its structure, has no need to place the verb "to be" in the statement of prepositions. In Arabic we say, for example, when making an assertion, "*Fulán shjuáa'*", and we need not say as in the Aryan languages, "Mr. So-and-so *is* courageous," and we can say, "*Kull insaan faan*" without having to say, as in English or in French, "All men *are* mortal" or "Tout homme *est* mortal". If we say, for example, "*al-'Arab ummah wáhida*" (Arabs are one nation), the meaning

springs immediately and intuitively into our minds in such a manner that it needs nothing from without — neither the verb "to be" nor anything else from the world of senses. This means that in the Arabic language an "attribution" is quite sufficiently operated by creating in the mind an implicit relation between a subject and a predicate, and without being obliged to express such a relation in words. But in other languages such an attribution would not be possible without an explicit verbal sign designating the relation and called the "copula".

This is possibly the reason why, generally speaking, most people in the West seek for an external sense evidence or a material witness (for the proposition of the mind). And this current inclination is so strongly rooted in their language that their mentality has been shaped within these limitations. In social life they behave accordingly, very often unconsciously. Hence the success of such doctrines as realism, positivism and existentialism. It may be interesting, in this respect, to observe that I had the occasion, some years ago, to make a comparison between the Arabic language and a few Aryan languages. After visiting the birthplace of the greatest European philosopher in Chatelrauld, France, I gave there a lecture on "Descartes and the essence of the Arabic Language". It seemed to me, while I was talking, that the listeners were nearly convinced by my contention that the Cartesian philosophy was, of all Western philosophies, the nearest to the philosophy of the Arabic language. But only one thing seemed to astonish them — that the Arabic language "lacked" the verb "to be"! Of course, I told them that the indicating function of "to be", whose absence in the Arabic language seemed to astonish them, is precisely the thing which seems to me a philosophical trait distinguishing our language from Aryan languages. Arabic finds it redundant to put the verb "to be" into every proposition in order for it to be recognized as valid. Still more, the Arabic language takes it for granted that a meaning is sufficiently established by its always occurring in the mind — either of the speaker or of the hearer — and by the mere affirmation of "Inniyya", as Avicenna puts it, i.e., the existence of a knowing self, which affirms the meaning. In other words, the Arabic language always supposes that the witness of thought has more truth than that of senses. And to formulate this idea philosophically, the Arabic language always affirms — by the nature of its propositions — that "Essence precedes existence". (This is the thesis which modern existentialist philosophers in the West try to oppose by affirming that "Existence precedes essence".)

### Second characteristic : Inwardness

This idealistic view — which is innate to the Arabic language — was expressed by Descartes in his famous *cogito*, and by Kant in what he himself called "The Copernician Revolution". In substance they mean that thought is the measure of things and that the world of senses is arranged according to the world of consciousness.



The Arabic language has another characteristic which may be fully designated by an Arabic term which has hardly an equivalent in other languages. What I call *al-Jowwáníyyah* (Inwardness) means the perception of the meaning of things by the consciousness of the self, by a sort of inner revelation, without the need of external means such as words and symbols. To explain this, I may say that the "Knowing Subject" or the "Thinking Ego" is always present in every proposition formulated in an Arabic way; its presence is a spiritual and inner one; it circulates, as it were, in the pronouns and verbs, without having to be designated by signs and words. Thus, while in Western languages one has to affirm this Ego expressly by the pronouns of the first, second and third persons and say, "I think," "you doubt" and "they dispute", it is always quite sufficient and right in Arabic to use the verb in its conjugational form which fully expresses by itself the presence of this Knowing Subject in the mind.

#### Third characteristic : Dynamism

A further characteristic of the Arabic language is what I might call dynamism, expressed in the flowing use of vowels. While in other languages one is allowed to begin words with two consonants, it is always necessary in Arabic either to begin a word with a vowel or to follow the initial consonant immediately by a vowel; in Arabic a vowel is called a "movement" (*harakah*), and so a consonant is either said to be "moved" (*mutaharrik*), that is followed immediately by a vowel, or "resting" (*saakin*), that is, not followed by a vowel. And so, in other words, no syllable in Arabic can begin with an "unmoved", vowelless consonant. When a foreign word or name which begins with two consonants is used in Arabic, then the word is prefixed by a vowel, as in *Espinoza* ("Spinoza"), or the first consonant is "moved" by a vowel, as in *Faransa* ("France"). This

necessity is consistent with the attitude that passage from the domain of thought to the domain of speech is a movement, itself preparatory to action; the vowelised system in Arabic reflects this dynamism.

#### Fourth characteristic : Clarity

Yet another characteristic of the Arabic language is *I'raab*, that is to say, the elucidation of word relationships in sentence structure. This elucidation seeks for clarity and the avoidance of ambiguity while permitting freedom and variety of form of expression in answer to the needs of emphasis and psychological order of precedence of the sentence components, according to the situation described. For instance, the sentence "the lion killed the tiger" can be rendered, in Arabic, *al-asadu qatala al-namira*; these three Arabic sentence-components can be permuted in all six possible ways without changing the meaning of the sentence, since *al-asadu* has the nominative case-ending and *al-namira* the accusative.

When John Stuart Mill pointed out, in his *Logic*, that we really need nothing but the Subject and the Predicate, and that the Copula is a mere sign of their connection as Subject and Predicate, he was undoubtedly expressing a truth which the Arabic language has used from the very beginning as a basic principle of its *weltanschauung*. If, on the other hand, we admit the thesis of Benjamin Lee Whorf (*Language, Thought and Reality*) that "a person's view of the universe is firmly controlled by the language he speaks", we can safely say that the influence of the Arabic language on the philosophy of the Arab peoples is deep and far-reaching. As long as there are individuals or nations who continue to be loyal to, and aware of, the language of the Qur'an, their philosophy will always be a synthesis, more or less coherent, of these ideological trends: idealism, awareness of the knowing self, inwardness and clarity.

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## What our Readers say...

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### A COMMUNIST AND BELIEVER IN GOD

7 Dr. Omer Sheriff Road,  
Bangalore, 4,  
India.

28th March 1960.

Dear Sir,

I am a Communist with a qualification, that is to say, I believe in God, the future life, social justice or what is termed *laissez faire*, and general moral code, in short, all that is in the Qur'an, which I consider a true revealed book.

Communism is in perfect accord with Islam. Both are enemies of exploitation, of slavery, of capitalism, and both have devised schemes to combat poverty and feudalism. Communists are no doubt anti-religious, but there are religions and religions; one is pure superstition, and the Communists' hatred to religion is understandable, for they inherited a religion which does not come into the category of religion at all. I doubt if any sensible person could deny the existence of God or soul. That is unthinkable, and I see a time when the Christianity of Rome will be swept away by Communism, and then a Communist will need to know what his natural instinct cries for. He is just standing on the threshold of truth after rejecting Christianity. It is a pity there is no one to tell at least the forty million Russians

and sixty million Chinese that they can be good Communists without abjuring Islam.

Yours truly,

S. M. AHMED.

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### ISLAM IN THE NETHERLANDS

54 Ruychrocklaan,  
The Hague,  
Holland.

30th May 1960.

Dear Sir,

Below I give a brief report of our activities from March to May 1960, which I hope you will be kind enough to publish in your columns.

On the 27th day of Ramadhan (i.e., 25th March 1960), a meeting was arranged at our house at 54 Ruychrocklaan celebrating the day on which the revelation of the Qur'an was commenced. Dr. K. H. E. de Jong, Mr. 'Abdullah van Onck, Mr. Chalid Bruin and the writer of these lines spoke on various themes relating to the subject. After the speeches an interesting discussion took place. 'Id al-Fitr was celebrated on 28th March at our place. After the sermon, which was delivered by me, Mr. 'Abdullah van Onck also



spoke about the significance of fasting in Islam. In the evening an 'Id dinner was arranged. On 14th April a meeting was arranged where Jesus' Crucifixion was discussed from the Islamic point of view. The speakers were 'Abdullah van Onck, Chalid Bruin and G. A. Bashir. On 2nd May another meeting was arranged in The Hague, where the subject for discussion was "The Bible and the Qur'an". The speakers were Dr. K. H. E. de Jong and G. A. Bashir.

Mr. S. Muhammad Tufail said goodbye to Holland officially on the evening of Monday 23rd May at a meeting at the Hotel Polen, Amsterdam, where he has spoken many times before during his stay of four and a half years in Holland — from November 1954 to March 1959. Several of his friends came to say goodbye to him and wish him good luck in his new assignment in England. Among those present were Mr. R. L. Mellema, of the Royal Institute for the Tropics, Dr. van der Woude, Chairman of the World Congress of Faiths (Dutch branch), Mrs. H. Calkoen, Secretary of the W.C.F., Mr. J. Krul, President of the Persian-Arabic Literary Society, Mr. van Leeuwen, Chairman of the Brotherhood Federation, Mrs. de Haas (Theosophist), Mr. and Mrs. Kurt Eberhardt, Mr. Dildar Hartzuiker, Mevr. I.

Klein, Mevr. Kers, Mr. H. Arends (Exotic Music Society), Dr. P. D. van Royen, Mr. Frank, father of Anna Frank, Dr. van Praag (of Anna Frank Organization), Mr. Ahmed 'Ali (of Suriname), etc. On this occasion Mr. Tufail spoke on "Bridging the Gulf Between Islam and Christianity — Obstacles and Possibilities". Mr. Mellema, Mr. van Leeuwen, Mrs. Calkoen and Mr. Chailid Bruin said parting words to Mr. Tufail and showed their appreciation for the work he has done in bringing understanding between the East and the West. In the two leading newspapers of Holland the report of this meeting was published.

On Wednesday 25th May a meeting was arranged at Pulchari Studio, The Hague, where Mr. G. A. Bashir spoke about the ascension of Jesus Christ from the Muslim point of view.

On 30th May a clergyman of the Dutch Reformed Church was invited to explain his standpoint on this subject.

It is in this way that we are carrying on in our own humble way the work of Islam in this part of the world. I hope this news will be of some interest to your readers.

Yours faithfully,  
GHULAM AHMAD BASHIR (H.A.).

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## ISLAM IN ENGLAND

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### The Woking Muslim Mission and Literary Trust

Mr. S. Muhummad Tufail, Imam of the Shah Jehan Mosque, Woking, was invited to speak by the following societies:

*Friday 12th February 1960:* Rugby School, Rugby, Warwickshire, England (arranged by J. L. R. Baiss, 78 Dunchurch Road, Rugby).

*Monday 4th April 1960:* Overseas Students' Society, S.W. Essex Technical College, Forest Road, Walthamstow, London, E.17 (arranged by Mr. H. Kaddouri, Social Secretary). Subject: "Islamic Civilization".

*Tuesday 26th April 1960:* Unitarian Church, Reading, England (arranged by J. Eker). Subject: "My Faith, what it means to me".

*Wednesday 18th May 1960:* World Congress of Faiths, Annual Service of all faiths at St. Botolph's Church, Aldgate, London, E.C.3 (Corner of Houndsditch) (arranged by the Rev. George Appleton, M.B.E., M.A.). Subject: "Reading from the Scripture". The names of other representatives who took part in the service were: Gyani Kesar Singh, M.A. (Sikhism), Ven. Saddhatissa, M.A. (Buddhism), Dr. Leon Roth (Judaism) and the Rev. W. W. Simpson, M.A. (Christianity).

Mr. Iqbal Ahmad gave a talk on Islam and Communism on 23rd February to the Muslim Association of Loughborough College, Loughborough. The meeting was arranged by Mr. A. H. Uppel, Secretary of the Association.

The following persons entered the fold of Islam: Miss Jessie Gyseman, Miss June Hassal, Miss Carol Beakely, Mr. R. D. Watson, Mr. Woodham, Miss Ila Kumari, Mr.

Ken Roberts, Mr. Anthony Goddard, Mr. Ramon Luis Pagan, Mr. Balogh Pal Attilq (Hungarian).

The following person renounced his faith in Islam: Mr. A. Edwards.

Marriage between the following persons was solemnized by the Imam of the Mosque, Woking:

*16th March 1960:* Francis Lory March (British) and Miss Sameera el-Saghir (Lebanese). Address: 62 Princess Court, Queensway, London, W.2.

*20th March 1960:* Ahmed Shiakallis (Iraqi) and Miss Saad Mahmoud el-Tabaqchali (Iraqi). Address: 7 Eton Hall, London, N.W.3 (Wazeria, Baghdad, Iraq).

*26th March 1960:* Keith Charles Garnett Oliver (English) and Miss Jean Helen Nicholls (English). Address: 26 Waverley Road, Portsmouth, England.

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